THE

BRITISH CRITIC,

For AUGUST, 1804.

Nos, facta aliena canendo,
Vergimur in Senium. STATIUS.

While works of other men with care we trace,
Age ſteals upon us with inſidious pace.

ART. I. *Archæologia: or, Miſcellaneous Tracts relating to Antiquity. Publiſhed by the Society of Antiquaries of London.* 4to. 312 pp. 1l. 11s. 6d. White, &c. 1803.

THIS volume of the Archæologia, which is the fourth that has fallen under our inſpection*, is rich both in diſſertations and ornaments. Thirty-four tracts, and fifty-ſeven engravings, beſides an additional plate, intended to correct an error in a former volume, form a ſubſtantial claim to the attention of the public, and demand our care in analyſis, which therefore we purpoſe to conduct in a new way. We ſhall divide the ſubjects into claſſes; and ſeparately deſcribe the articles under each head; thus conveying a more diſtinct notion of the value of the book, than could be given by a mere orderly enumeration, however exact.

The tracts in the preſent volume may be arranged in five claſſes of antiquities: 1, the Oriental; 2, the Greek;

* See our General Index, under the word *Archæologia.*

3, the Roman; 4, the ancient Britiſh, Saxon, or Daniſh; 5, Engliſh, properly ſo called. Of theſe, the laſt is certainly the moſt numerous; but the others alſo bear as large a proportion as could in reaſon be expected.

CLASS I. *Oriental Antiquities.*

Our attention is here attracted by two accounts of a Babyloniſh brick, lately imported. Theſe are found in ART. X. p. 55, and XXVIII. p. 205. The former of theſe accounts is chiefly chemical, and is given by a phyſician, *Dr. Hulme.* It is accompanied by the engraving which repreſents the impreſſions on the brick, at pl. 10. The other paper is that of a learned antiquary, *Mr. Henley;* who explains, in a ſatisfactory manner, one of the impreſſions on the brick. Dr. Hulme examined the clay of which the brick is formed, and pronounces that it had not been baked, but hardened in the ſun. He examined alſo the black cement adhering to it, and found it to be the ασφαλτος of the Greeks, called by the Latins *bitumen;* which being copiouſly produced by nature, at a moderate diſtance from Babylon, with the advantage of water-carriage, might encourage the Babylonians (as Dr. H. juſtly obſerves) to form the prodigious ſtructures for which they are ſo famous. The ſun baked their bricks, and their cement flowed from ſprings or pits. No wonder then that they were famous builders.

Mr. Henley, examining the brick in another point of view, interprets the impreſſion on one ſide, with great clearneſs. There is the manifeſt figure of a dog, and ſomething like a head near it, which Dr. Hulme conjectures to be a human head; but repreſents much better that of a bird, which Mr. Henley makes it. Over the dog are letters which expreſs, according to this interpreter, one of the facts obſerved by the chemiſts; namely, that the brick was baked in the ſun. They are, he ſays, equivalent to the Hebrew letters אן עגה; and ſignify עגה, *a baked brick*, and אן, *the ſun*. The *dog* is, of courſe, the repreſentative of the Dog Star; and the bird's head denotes, he thinks, the Ibis. "The riſe of the *dog-ſtar*, or barking of Anubis, ſtatedly proclaimed the overflow of the Nile, a conſtant concomitant of which was *the Ibis*;" (p. 208) and as the Euphrates had its annual overflow as well as the Nile, the ſame ſymbols might there ſignify the ſame, or nearly the ſame things. The obvious objection here is, that the Nile is remarkable for overflowing at a very different ſeaſon from other rivers, and that therefore the riſing of the ſame ſtar could hardly indicate the ſame circumſtance in a different place. The dog is doubtleſs the *dog-ſtar*, and as it is always hot at his riſing (whence *the dog-days*) he is much in his

his place upon a brick baked in the ſun. But about the Ibis, or bird, we muſt be allowed to doubt, and conſequently about ſo much of the interpretation as depends upon it. The ſtamp on the other ſide of the brick, is declared by Mr. Henley to be a monogram. It may be ſo; but it includes ſeveral very diſtinct literal forms: there is an A, ſomething like an N, a D, a P, an M, an I, and an X, beſides others. Reference is here made to Dr. Hager's interpretation of another Babyloniſh brick; but, as we have not that now at hand, we cannot conſult it*. An engraving of the celebrated Perſepolitan Monument (lately brought to France by *M. Michaut*) which was preſented to the Society of Antiquaries by *M. Milian, ſuperintendant of the National Muſeum at Paris*, is mentioned in the opening, and in the cloſe of this paper. We truſt that it will be accurately copied, and publiſhed by the Society of Antiquaries, with, or even without, illuſtrations.

We come next to the twentieth article, p. 132, being an account of an unpubliſhed Phœnician coin, by the Rev. *Stephen Weſton*. The delineation of the coin is given in the ſame plate with the Babylonian brick, i. e. plate 10. Mr. Weſton ſays, that the letters on this coin are Phœnician, and equivalent to an *aleph*, a *nun*, and a *tau*; making together the word *anath*, which he explains to mean *an habitation*, or firm poſition. There is a head, which he determines to be of Hercules; a ſmall mark which he calls a club; and a ſea-horſe, denoting the maritime ſituation of the place. This he conjectures to be Tyre; and it is a ſtrong and curious confirmation of his opinion, that *Arrian* is ſaid, by Stephanus Byzantinus, to have called Tyre *Anatha*. Voce ΤΥΡΟΣ. Ἀρριανὸς δὲ τὰ Ἄναθα Τύρον καλεῖ. As for the three dots behind the ſea-horſe's head, being "the golden apples of the Heſperidæ, or the three heads of Geryon", it is merely *ſomnium*. They may ſtand for any other three things as well, which indeed is plain enough from the diſſimilitude of theſe two. We have nothing more that properly belongs to the Oriental Claſs. For, though the paper on the uſe of rhime (p. 168) introduces Oriental languages among others, it belongs to no one of theſe claſſes excluſively, and muſt be noticed apart.

Class II. *Greek Antiquities.*

1. The firſt article belonging to this ſubject is No. III. p. 14, containing obſervations on an ancient ſymbol of Macedon,

* We are thus reminded that the tract of Dr. Hager, here referred to, has not received due mention in our pages.

the goat with one horn, by Taylor Combe, Esq. now of the British Museum. This paper is extremely curious, and the more important, as it strikingly illustrates one of the sacred prophecies. In the eighth chapter of Daniel, the symbol of Macedon is "an he goat from the west",—"which had *a notable horn*, (i. e. *one* horn) between his eyes". Now Mr. Combe shows, from various authorities of books and medals, that this *one horned goat* was the established symbol of Macedon. He traces it from Caranus, the founder of the Macedonian kingdom; he finds it on one of the pillars of Persepolis, where a Persian, holding such a goat by the horn, is aptly interpreted to signify the subjugation of Macedonia by the Persians; and he points out that a gem, in the Florentine collection, usually classed among the Griphi, or monsters, represented more probably the union of the Macedonian and Persian empires, under Alexander, by their appropriate symbols, the head of a goat with one horn, and that of a ram, united together. This very curious and valuable dissertation, is given to illustrate an ancient bronze figure of a goat with one horn, now in his own possession, but dug up in Asia Minor, and brought by a poor Turk into England. The figure of this goat is given on pl. 2, fig. 1; where the only fault is, that no scale is inserted to ascertain the size of the original, which probably therefore is the same as that of the engraving.

2. In the next article of Greek literature, we meet again the indefatigable Mr. Stephen Weston. This is at ART. VII. p. 33. The subject is chiefly *the second Arundelian Marble*, which contains the decree of the people of Smyrna, inviting the Magnesians to associate with them. The paper, however, is opened with a good remark on the subject of the first marble, the well-known, and much disputed chronicle of Paros. This, the author of the paper properly contends, bears the mark of its origin in the very first words; "I have written of ancient times beginning from Cecrops, the first Athenian king, down to Astyanax, *Archon at Paros*, and Diognetus at Athens." Now, says Mr. W. very pertinently, who but a writer of Paros, would have joined the Archon of that island with the Archon of Athens, like the Mayor of St. Mawes with the Lord-Mayor of London? He also refers, with applause, to Mr. Gough's defence of the Parian marble, in the ninth volume of the Archæologia: and, in truth, the attack of the late Mr. Robertson on that chronicle, though very ingenious, cannot be esteemed conclusive.

His illustration of the second marble is derived from the name SIPYLENE, occurring in the oath there engraved. What *Sipylene* had to do with a league between the Smyrnæans and

and Magneſians does not at firſt appear. But the ſame name being found on a coin in the poſſeſſion of Mr. W. encircling a turreted head, on the reverſe of which is a figure with the legend Σιπυλαιων, there remains little or no doubt that Sipylene was the guardian Goddeſs of Magneſia, by Mount Sipylus*, and that the coin was ſtruck during the ſame league, which the engraved marble records. There is much merit in this illuſtration, and probably much truth.

3. A third article, connected with the antiquities of Greece, is No. XXXII. p. 231, being an account of the Walls of Conſtantinople, by *Mr. Dallaway*. The deſcription of Conſtantinople, ancient and modern, publiſhed by this author in 1797, is probably well-known to many of our readers†. That this account, which may be conſidered as ſupplemental, appears in this place ſo much later, was occaſioned, we are here told, by the detention of the author's papers in the Levant, and the loſs of many of them. The account is illuſtrated by four plates in aqua-tint, repreſenting three ancient gates of that city, and the famous ſeven towers. Seven gates only now remain, out of ſeventeen enumerated by Du Cange, the reſt having been, at different times, walled up, and added to the ſolid fortifications of the city. Theſe gates are here enumerated and deſcribed; but as they are neither of high antiquity, nor even the three here delineated of any beauty, it is unneceſſary for us to dwell upon them. The paper cloſes with the following paſſage, which includes the reaſons for preſenting this memoir to the Society.

"Of the ſeven towers, ſo horribly notorious in the Turkiſh annals, I ſhall offer no account in this memoir. Although they are connected with the great wall, they do not abſolutely form a part of it. On a general view of this ſtupendous fortification, if we conſider that the moſt modern tower of the whole is coeval with the moſt ancient Gothic caſtle in our own country, the degree of veneration which ſuch antiquity commands, may not unwillingly be conceded.

"During my reſidence at Conſtantinople, I was not unmindful of the honour this learned Society had done me in electing me one of their members, and had many ſketches and notes, which I had vainly hoped might not have been unacceptable to them. From the wreck of my papers, I have been enabled to arrange the preſent memoir, which I requeſt you to offer to the Society." P. 242.

4. This article, which immediately follows the preceding, (being No. XXXIII. p. 244) again introduces us to Mr. Stephen

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* So diſtinguiſhed from *Magneſia* on the Mæander.

† See Brit. Crit. vol. xi. p. 29.

Weſton.

Weſton. He is here employed in ſeeking the derivation of the Celtic term *Ogmius*, which Lucian ſays was applied by the Celts to Hercules, when repreſented as the God of Eloquence. He is willing to believe, that the Sanſcreet *Agam*, and the Iriſh *Ogham*, mean the ſame thing; and that they all imply a ſecret character or mode of writing. There ſeems, however, to be no alluſion to any thing ſecret, in the paſſage of Lucian, but to the fair and open power of eloquence; and there is ſo much uncertainty in theſe derivations, founded on mere ſimilarities of ſounds, that we cannot, in any degree, give our aſſent to the conjectures here offered. Many other gueſſes, about Ὄγμιος and *Ogham*, will be found in the articles referred to in the margin of this paper.

Class III. *Roman Antiquities.*

This third Claſs now brings us back to the firſt article in the volume.

1. An account of a common Roman urn, with aſhes and bones, found in digging at Colney in Norfolk, by the Rev. W. Gibſon. It is illuſtrated by a plate. But, by ſome fault of editorſhip, No. 2 and No. 3 are referred to (p. 2) as giving different views of the ſame pot, whereas No. 1 alone belongs to it; No. 2 being the ring in the next paper, and No. 3 the coin with *Sipylene* upon it, deſcribed by Mr. Weſton in Article VII.

2. Art. V. p. 24, gives an account of various Roman antiquities, found at Topesfield in Eſſex. The article is written by Thomas Walford, Eſq. The ſituation where theſe were found was "about two miles weſt by ſouth of the ancient Roman road from Camulodunum to Camboritum". They conſiſt (as recited here, and repreſented in plates 4 and 5) of 1, a ſword-blade very much corroded; 2, a metal vaſe; 3, a patera alſo of metal: the former, ſuch as is figured by Montfaucon in his ſecond volume, plate 19, fig. 10, and called by him a *præfericulum*. The patera is imboſſed in the middle, probably to receive the bottom of the vaſe when ſet together. 4, Three ſmall cups of Samian ware; 5, a nail, whether of bronze or iron is not ſaid; and, 6, the handle of a bronze patera.

3 and 4. Two ſeparate papers, (Art. VIII. p. 27, and XXX. p. 221) on certain Roman antiquities found at Southfleet in Kent; both by the *Rev. Peter Raſhleigh*. The articles recounted in them are, 1, an urn of ſtrong red pottery, almoſt ſpherical, and large enough to contain twenty gallons. It had in it only burnt bones, and pieces of bluiſh glaſs. 2. Another urn, thinner and of different ſhape. On finding this, the broken glaſs in the former appeared to be fragments of a lacrymatory. 3. A ſtone

tomb, with two leaden coffins, each containing the ſkeleton of a child about ſeven or eight years old; but one of them having alſo, 4. A handſome gold chain, like a watch-chain; ornamented with bluiſh green ſtones or compoſition, and originally alſo with pearls, which time has nearly deſtroyed. 5. Rings, in the ſame coffin. All theſe are delineated in plates 6, 7, and 8. The ſearch having been interrupted by the harveſt, is reſumed in the ſecond paper (p. 221). We ſhall number the articles in continuation. 6. A Sarcophagus of thick ſtone divided into top and bottom, and containing, 7, two large glaſs urns or vaſes. The ſarcophagus, four feet four in length. One of the urns, beſides burnt bones, contained a tranſparent mucilaginous liquor which filled it to the brink, and remains to be chemically analyzed. Much of the ſame liquor was in the other urn; but there it had partly evaporated, which in the former it had not in the leaſt. 8. The remains of a ſuperb pair of ſhoes, and of a dreſs. 9. Very near to this ſarcophagus, and on a level with it, were other articles found, ſuch as bottles of red pottery, &c. but more particularly, 10. a decayed wooden box, which had been ſecured by copper clamps, and faſtened by large, round-headed, copper nails. All theſe objects are carefully delineated in plates 38, 39, and 40; and plate 41 gives the general foundation of the walls by which theſe tombs were ſurrounded. It is certainly worthy of remark, that the field where theſe remains were found is called *Sole* field; (p. 38) *Sole* ſtreet being the name of a ſtreet at Crundal in the ſame county, where Mr. Haſted alſo found a Roman funeral urn. There can be no doubt that the preſent diſcovery is a Roman place of burial, but nothing has yet been found to mark the time of the interment, or the family to which it belonged. The two papers, however, are highly intereſting.

5th. The fifth article of Roman antiquities (ART. XI. of the volume, p. 61) gives an account of a Roman military way in Eſſex, and of many Roman antiquities found near it. The author is Mr. Walford, who produced alſo the former paper, on the Topesfield Antiquities. This road, not mentioned by any author but Dr. Salmon, was the direct road from Camulodunum to Camboritum. The road is here traced on plate 11; and, on plate 12, the remains of a Roman villa found near it. Here were alſo found a teſſelated pavement, tiles, fragments of pateræ, and many other articles more than we can enumerate; but particularly a curious Britiſh gold coin (ſimilar to fig. 55, in Camden Brit. p. 65) a ſilver coin of Domitian, in fine preſervation, and ſeveral other Roman coins. Plate 13 repreſents ſeveral fragments of tiles, and plate 14 ſeveral other

Roman

Roman antiquities discovered near this road. Among these, a large glass urn is particularly curious See plate 14, fig. 1 and 2. Nine stations, in this survey, are marked and described; but, in the letter-press, at p. 73, No. 8 is erroneously printed instead of No. 9. The paper is important.

6. The fourteenth article of this volume (p. 90) contains the description and delineation of several Roman antiquities found on Polden Hill, near Bridgewater, by Charles Joseph Harford, Esq. Plates 18, 19, 20, 21, and 22, represent the objects in question; which, appearing to belong to the lower empire, are not unreasonably conjectured to have been the property of some British chief in the Roman service.

7. The next article, by the same author (p. 94) describes some similar remains, discovered on the Quantock Hills in Somersetshire, and contains some valuable remarks respecting the *torques*, and the *celts*. The following conjecture, we think well worthy of notice, as very highly probable.

"If I might be allowed to hazard a conjecture, I should suppose that the metal celts in our Museums were fabricated by foreign artists, and exported to this country; just as we have sent to the South-Sea Islands an imitation in iron of their stone hatchet, which is now become so scarce as to be deemed an object of curiosity, even to the natives of those countries." P. 98.

8. The 16th article, p. 99, relates to some moulds for casting Roman coins, found at and near Edington, in Somersetshire, and is written by the Rev. J. Poole, in a Letter to the author of the two preceding papers. They are understood to be moulds for casting spurious coins, and they represent the coinage of several successive Emperors and their wives, namely, Severus, Antoninus, (or Caracalla) Geta, Macrinus, Elagabalus, Alexander Severus, Maximin, and Maximus, &c. It is remarkable, that most of these moulds are in such perfect preservation, as to admit of good casts being made in them in coloured sulphur; some of which, with a few of the moulds, were sent to the Society of Antiquaries. See p. 100.

9. The article which concludes our class of Roman antiquities, is the thirty-first of the volume, p. 224, and gives an account of some Roman urns discovered in Cornwall, and containing many coins. Notice is also taken of a Cromlech, or Cromlêh, which we shall mention under British Antiquities. This article is by the Rev. Malachi Hitchins.

(To be concluded in our next.)

ART. II. *Travels in Africa, performed during the Years 1785, 1786, and 1787, in the Weſtern Countries of that Continent, compriſed between Cape Blanco in Barbary, ſituated in 20° 47', and Cape Palmas, in 4° 30' North Latitude. Embelliſhed with a general Map of Africa, corrected according to the moſt authentic and recent Obſervations; and ſeveral Plans, Copper-Plates, &c. By Silv. Meinard Xavier Golberry. Tranſlated from the French, without Abridgment, by Francis Blagdon, Eſq. Two Volumes.* 12mo. 12s. Ridgway. 1802.

WE have waited for ſome time, in the expectation that this work would appear in a form more convenient for a library, and indeed more reſponſible to the merits of the original author. The ſubject of Africa has of late years occupied much of the public attention, and this writer certainly communicates a great deal of important and intereſting information. But the plans, copper-plates, &c. ſpecified in the title-page, are very ſmall and trifling, and ſuited only for puerile books and libraries. However, as we have no alternative, we muſt take the matter as we find it, and give an account of what the reader may expect from the publication before us.

M. Golberry, the author of this book, was animated with the zeal for making diſcoveries in Africa, which at the period when the French Revolution was commencing, exerciſed the care and thoughts of many ſcientific Frenchmen. With this impreſſion, he ſolicited permiſſion of the Miniſter of Marine to go to Africa, and accordingly obtained the appointment of firſt aid de camp to M. de Bouffler, Governor of Senegal. We have, in theſe volumes, the reſult of his obſervations on Weſtern Africa, in the ſpace between Cape Blanco and Cape Palmas.

The author had conferences with individuals of twenty different black nations, and was enabled from his ſituation to point out and explain the trade of the French, Engliſh, and Portugueſe. His obſervations alſo extend to the hiſtory, politics, ſituation, manners, cuſtoms, and employment of the natives, as well as the natural hiſtory of that part of the continent which he had the opportunity to examine. But we have here only a part of the writer's labours, and may hereafter hope to ſee them more extended in ſubſtance, as well as more convenient in form.

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The five firſt Chapters treat particularly of Senegal; the next are employed by a deſcription of the gum tree, the Zahara, or Great Deſert of Barbary, and the dromedaries, whoſe education is thus curiouſly repreſented.

"A month after the birth of the dromedary, its rigid education commences: at that period the young animal is ſeparated from its dam, who is only ſuffered to approach it at certain hours; and at this early age it is forcibly accuſtomed to abſtinence: they only allow it a part of the milk which Nature had deſtined for its ſupport, and with which the mammillary veſſels of the mother are profuſely filled; it is only ſuffered to drink ſeldom and ſparingly: thus, from its earlieſt infancy it is accuſtomed to temperance.

"In a ſhort time afterwards, it is condemned to impriſonment and torture; all its legs are forcibly bent under its belly, and it is placed exactly in the ſame ſituation as it is forced to adopt when it receives and diſcharges its burthen; they cover its body with a carpet, or a piece of a tent, by which only its neck and head are left at liberty; and in order to confine it ſo that it can neither move nor ſtir, they place a great number of weighty articles on the borders of the covering. The animal paſſes four months in this cruel ſtate of confinement; but the effect of ſuch a rigid diſcipline is, that the recumbent poſture becomes habitual to the animal.

"After undergoing this puniſhment for the ſpace of four months, the young animals are put altogether into a park, or incloſure, where they are fed only by children of nine or ten years old, and not oftener than twice a-day: their food is the milk of the dromedary, diluted with water.

"It is aſſerted, that theſe young animals very ſoon know the children of the maſter to whom they belong, and come around them whenever they appear. On arriving at the park where the young dromedaries are kept, the children hold in one hand the veſſel containing the diluted milk, and in the other they have a ſlight ſwitch, which they ſtrike againſt their thighs; on receiving this notice, the young animals lie down, and this practice becomes ſo habitual to them, that they put themſelves into their uſual poſture at a ſingle ſignal of the ſwitch; in ſhort, the obedience with which the dromedary adopts this attitude at the ſlighteſt notice from its maſter, and which obedience it retains for the whole of its life, is a circumſtance truly admirable.

"It is alſo from the tender age of ſix or ſeven months that this animal is taught to ſleep with a burthen on its back: the weight of this burthen is increaſed as the animal advances in age and ſtrength; and it is by this means that he is trained; as M. Buffon obſerves, "a living carriage, which is often left loaded for ſeveral days without a moment's intermiſſion."

"It muſt be admitted, that this diſcipline is indiſpenſable; for the natural reach of a man's arm not attaining the top of the projection on the back of the dromedary, it would be uncommonly difficult to place a large and heavy burthen on the animal's back; but this operation becomes extremely eaſy, by the cuſtom of genuflection, ſo peculiar to this creature when he receives or diſcharges his burthen.

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"The Moors only keep a ſingle unmutilated dromedary for every twelve females; thoſe which are deſtined for war are caſtrated; and in conſequence of this operation, the animals become more gentle, and may at all times be made uſe of; while the perfect dromedaries are refractory, and ſometimes furious, during the rutting ſeaſon, when they attack both animals and men.

"The Moors make choice of the ſmalleſt and lighteſt animals for the courſe and for war: it is therefore very probable that they have two ſorts or ſpecies, one of which is ſmaller than the other; they prepare them for the courſe, by making them run with horſes; and this practice cauſes a great degree of emulation.

"The Mooriſh horſes, which are very quick in their paces, gain ground conſiderably in the beginning of the race; but, after ſome hours, the horſe becomes exhauſted with fatigue, is obliged to ſlacken his pace, and finally to ſtop: the dromedary, on the contrary, purſues his route, and is capable of continuing the race for twenty-four hours; and he can reſume this ſport for four days ſucceſſively, in which time he paſſes over, inceſſantly on a quick trot, the ſpace of two hundred and forty leagues.

"On theſe extraordinary occaſions, the dromedaries are fed with balls formed of a paſte of millet mixed with gum; each animal commonly receives three of theſe balls in the morning, and three in the evening; their weight altogether is not more than two pounds; and this food, which is only employed on the occaſions above-mentioned, is ſufficient for the temperate animal, during the ſpace of twenty-four hours, and keeps him in full vigour.

"The dromedaries of burthen, and thoſe uſed on journies, have only a ſimple halter; but thoſe uſed for the courſe and for war, which are neceſſarily mounted and guided, have, inſtead of a bit, a ring or buckle paſſed through the ſkin above the noſtrils, where it always remains; to this are fixed the reins, by which the motions of the animal are regulated." Vol. i. p. 271.

The latter part of the firſt volume contains a well-written account of Bambouk, the origin and character of the people, their religion, and finally their wealth, ariſing from their gold mines; upon which, and the proſpect they hold out of advantage to France, the author expatiates with all the enthuſiaſm of his country. The ſecond volume commences with remarks on the cameleon, which are very amuſing; but not more ſo than the writer's deſcription of a journey to Goree from Iſle St. Louis, from which we ſhall take an extract.

"The fifth day of my journey, being in the environs of the two downs, that we call the *Petites Mammelles*, and which are perceptible to a conſiderable diſtance at ſea, I formed the reſolution of turning out of the direct road, to enter the interior of the territory, for the purpoſe of viſiting a country, which my camel-drivers, and my negro-interpreter, repreſented as a part ſingularly famous for its agreeableneſs. This deviation from the direct road could not be more than twelve leagues, and I had to applaud myſelf for adopting my reſolution.

"After

" After proceeding for ſix hours over a dry and hilly road, where my camels were forced to aſcend acclivities very difficult on account of their ſteepneſs, I diſcovered a verdant horizon, and a very rural and agreeable perſpective.

" Inſtead of thoſe moving white and arid ſands, which afflict and fatigue the ſight and the mind, or of thoſe diſmal and ſolitary ſhores which *confine* (Galliciſm) an open ſea, we here met with beautiful trees, and a cheerful verdure, which announced a fertile and happy country.

" A great number of men collected on a riſing ground, ſhaded by two fine date trees, directed their attention to my caravan, which was advancing towards the valley of the two Gagnacks.

" All nature now appeared to have changed her face and colour; ſhe ſeemed to have riſen from the dead; and my mind alſo acquired a new exiſtence, for I enjoyed the pleaſure of ſeeing myſelf ſurrounded by freſh and animated vegetation.

" We began to tread upon a meadow enamelled with flowers, and interſperſed with trees of the moſt beautiful green. The odour ariſing from the productions of the ſoil relieved my ſenſes, and I experienced nothing but agreeable ſenſations; my camel-drivers, domeſtics, and ſoldiers made the air reſound with cheerful ſongs; and my faithful Taliba kept at my ſide, while his eyes indicated the pleaſure of his mind.

" The ſilence which we kept ſometimes for whole hours, while travelling over the deſert, or the languid converſation which was frequently carried on, were now replaced by the tattling inſpired by joy; in ſhort, we all felt contentment, even to my fine and faithful wolf-dog, who expreſſed his pleaſure by his barking and his frolicks.

" In this manner we proceeded to the entrance of the valley of the two Gagnacks, with a degree of harmony and ſatisfaction which diſpoſed us to feel all the charms of this beautiful country.

" The two negro villages, both of which bear the name of Gagnack, the one ſituated on the elevation which cloſes the valley to the north, and the other at the foot of a hillock which terminates its ſouthern extremity, and which the natives call Dock-Gagnack, becauſe Dock in their language means water; and becauſe it is on the bank of a freſh and clear ſtream, are each compoſed of ſix or ſeven hundred huts, and are ſeparated by the valley, which is in every reſpect a rural place, being ornamented with every beauty afforded by nature.

" My little caravan became an object of great admiration among the Joloſs of the valley of the Gagnacks, who inhabit a delicious ſpot, though ſituated out of the frequented roads. My appearance was to them a great event, and a crowd of men, women, and children of both villages advanced towards me with unequivocal ſigns of ſurprize.

" The crowd, however, did not preſs upon us; and I entered the valley at the regular pace of my camels, while the inhabitants of the two villages continued to advance ſlowly towards me. I ſoon perceived that the ſlowneſs of their pace was owing to the orders and ſigns of ſome men at their head, whom I afterwards diſcovered to be the chiefs of the two villages.

" At length I found myſelf amidſt the natives of one of the moſt beautiful vallies in the world: their number was upwards of two thouſand;

ſand; but though they all ſurrounded me, they did not occaſion the leaſt uneaſineſs, for their anxiety only indicated their ſurprize and curioſity; and the moſt ſtriking benevolence was marked in their agreeable phyſiognomy.

"The chiefs of the two villages came towards me, ſhook hands, and made a preſent of milk, eggs, fowls, fruit, and palm-wine: their words, which my negro interpreted, were expreſſive of peace, friendſhip, and favour; in ſhort, every action of theſe good people announced that I ſhould experience from them the moſt amiable hoſpitality.

"After a ſhort conference, in which my interpreters explained, that the mere deſire of ſeeing the inhabitants of this fine canton, had induced me to come amongſt them; and upon the aſſurances of benevolence which were given us by the chiefs of the two villages, I was carried to the entrance of the branch of Dock-Gagnack, eſcorted by the chiefs above-mentioned, and followed by a crowd of the good negroes, who ſeemed ſurprized and enchanted at our appearance.

"I ordered the caravan to halt near an enormous *baobab*, the top of which was furniſhed with immenſe branches; but in its trunk the hand of time had excavated a cavern twenty-two feet in height and twenty feet in diameter. In the following chapter will be given a deſcription of this extraordinary tree, the patriarch of the vegetables in this beautiful country, and whoſe infancy may, perhaps, be dated from the earlieſt times which followed the deluge; it exiſted in the year 1786, on the bank of the branch of Dock-Gagnack, about two hundred and fifty paces from the village, in a green and brilliant ſtate of antiquity, ſurrounded by the freſheſt, moſt cheerful, abundant, and variegated vegetation which could be found in any part of the world.

"It was under the ſhade of this beautiful tree that I fixed my tent and little camp. The limits within which I am obliged to confine the preſent accounts compel me to abridge the deſcription of my ſtay in this agreeable valley.

"After two days pleaſure, a period which I may reckon amongſt the happieſt of my life, I quitted with regret the beautiful valley of the two Gagnacks, where I was treated with a cordiality, frankneſs, and generoſity which will never be obliterated from my memory." Vol. ii. p. 35.

The Iſland of Goree is next, and particularly deſcribed, as are alſo the Jolof nation, the Mandings, and the kingdom of Barra. The Termite inſect employs the whole of a very entertaining Chapter, which is followed by many ſenſible obſervations on the commerce of the countries compriſed between the bar of the Senegal and Cape St. Marie. Chapter 24th is aſſigned to Sierra Leone, with an account of the produce of the Engliſh and French factories in the year 1785, and part of 1786. The author next deſcribes the temperature of the weſtern countries of Africa, which neceſſarily leads to an account of the prevailing diſeaſes, which have lately been ably commented upon by Dr. Winterbottom.

The

The work concludes with ſome deſultory remarks on various ſubjects of natural hiſtory, and on the characters, habits, and induſtry of the countries and people of that part of Africa which is compriſed in the preſent work.

We have been much pleaſed and entertained with this performance, which really merits the better and more ſubſtantial ornaments of typography. Before, however, we finally conclude, we beg leave to expreſs our ſtrongeſt diſapprobation of the cruel experiments made on the cameleon, as deſcribed in the firſt Chapter of the ſecond volume. We hope, and wiſh to believe, that there is no Engliſhman who, for the ſake of philoſophical experiment, would ſuſpend ſeven animals in a cage, to aſcertain how long they could exiſt without food.

ART. III. *An Account of the Aſtronomical Diſcoveries of Kepler: including an Hiſtorical Review of the Syſtems which had ſucceſſively prevailed before his Time. By Robert Small, D. D. Fellow of the Royal Society of Edinburgh.* 8vo. 367 pp. 7s. 6d. Mawman. 1804.

THE admirable diſcoveries of the celebrated Kepler, which form the ſteady foundation of the preſent ſyſtem of aſtronomy, have been demonſtrated, illuſtrated, and commended, by Newton, Gregory, De la Lande, Keil, Vince, and other eminent aſtronomers. His planetary laws, which have manifeſted the harmony, and the mutual dependence, of the celeſtial movements, are daily confirmed by almoſt every new aſtronomical diſcovery; and every labourer in that ſublime ſcience muſt feel himſelf indebted to the immortal Kepler. Among the admirers of thoſe laws, and of the genius of their diſcoverer, the author of the work which is now before us, muſt be allowed to hold a very diſtinguiſhed place. He thinks, that

"as the diſcoveries of Kepler have contributed more than all other cauſes to raiſe the ſcience of aſtronomy to its preſent ſtate of improvement, they not only deſerve full and particular explication, but alſo all the circumſtances which led to them, and even the miſtakes committed in their proſecution, become intereſting objects of curioſity."

His intention, therefore, in the preſent publication,

"is to give a more full and particular account of Kepler's diſcoveries, than any to be found in the uſual ſyſtems, or the general hiſtories of aſtronomy; and to extract the account from his own inveſtigations."

This

This work is divided into eight Chapters, the contents of which are ſpecified in the following liſt.

Chapter I. Of the principal Motions and Inequalities of the Celeſtial Bodies.

Chap. II. Of the more ancient Theories and planetary Syſtems, and eſpecially of the Ptolemaic Syſtem.

Chap. III. Of the Copernican Syſtem.

Chap. IV. Of the Syſtem of Tycho Brahé.

Chap. V. Of the Preparations to Kepler's Diſcoveries, and of his original Intentions.

Chap. VI. Of Kepler's planetary Theory, founded on apparent Oppoſitions, and of its total Failure.

Chap. VII. Of Kepler's Solar Theory; namely, his Theory of the ſecond Inequalities.

Chap. VIII. Of the Theory of Mars reſumed, and the Application to this Planet of the phyſical Method of Equations; together with its important Conſequences.

Very numerous notes are placed by themſelves after thoſe eight Chapters, together with eleven copper-plates, containing diagrams for the illuſtration of the ſubject.

In the firſt Chapter, this author conſiders how the ſtriking inequalities of the movements of the ſeven principal celeſtial bodies, namely, the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn, muſt have perplexed the ancient obſervers of the heavens. He briefly delineates the hypotheſes which were ſucceſſively offered and refuted, in proportion as the progreſs of inveſtigation expoſed their inſufficiency or irregularity; and then proceeds to ſhow by what means the limits of the principal motions of the moon and planets came to be determined with approximate accuracy.

The ſecond Chapter deſcribes the Ptolemaic Syſtem, with its ſpheres, primum mobile, &c.; the Egyptian ſyſtem; the concentric, and the excentric ſolar theories, together with the methods of aſcertaining, according to the different theories, the ſolar excentricity, the longitude of the ſolar apogee, and other ſuch like particulars, not only for the ſun, but likewiſe for the moon and the planets.

The third Chapter treats of the Copernican Syſtem. The inſufficiency of Ptolemy's ſyſtem, and the great inaccuracy of his aſtronomical tables, gradually induced the penetrating genius of Copernicus to form a new theory, which might better accord with the phænomena of the celeſtial bodies, and might furniſh more accurate means of calculating their movements. After a long and patient examination of the neceſſary particulars, and after a conſiderable degree of heſitation and reluctance, he was at laſt prevailed upon to publiſh his new Syſtem, and

Dr.

Dr. Small progreſſively mentions the probable motives which firſt induced Copernicus to form his plan, the conſiderations which gradually enabled him to conſtruct, to correct, and to complete his Syſtem, and the new methods he uſed for calculating the principal phænomena of the heavens. This Syſtem being well known to the ſcientific world, a deſcription of it cannot be required at our hands; we ſhall, therefore, only ſubjoin the laſt paragraph of the Chapter, which ſhows the temper of the times when Copernicus's Syſtem was publiſhed, and the powerful obſtacles which were oppoſed to it.

"The ſyſtem", this author ſays, "of Copernicus was not received, on its appearance, with any degree of that approbation which it deſerved, and which it now univerſally obtains. Its cold reception, indeed, fully juſtified the heſitation and tardineſs of its author, to communicate it to the world. Yet, his want of ſucceſs in explaining the latitudes and firſt inequalities of the planets in longitude, and the intricacy of his theories on theſe ſubjects, were not the principal cauſes of rejecting his opinions. On the contrary, thoſe were the parts of his labours which, on their firſt publication, were chiefly valued: and his theory of Mercury, eſpecially, notwithſtanding its being encumbered with more epicycles than his explication of the ſecond inequalities had baniſhed, excited the admiration of many eminent aſtronomers. But his ſyſtem was chiefly oppoſed, on account of all in it that was valuable and diſtinguiſhing: and the ſubſtitution of the diurnal and annual motions of the earth, for the apparent diurnal revolution of the heavens, and the annual motion of the ſun, was ſuch a violent contradiction, both of the philoſophical principles of the age, and the immediate evidence of ſenſe, that all its advantages were undervalued, and proved inſufficient to procure to it general credit. The conception of Copernicus, which repreſented the diſtance of the fixed ſtars from the ſun to be ſo immenſe, that in compariſon with it, the whole diameter of the terreſtrial orbit ſhrunk into an imperceptible point, was too great to be adopted ſuddenly by men accuſtomed to refer all magnitudes to the earth, and to conſider the earth as the principal object in the univerſe. Inſtead of being reckoned an anſwer to the objection againſt the annual revolution of the earth, that her axis was not found directed to different ſtars, it was rather conſidered as the ſubterfuge of one who had invented, and therefore tried to vindicate, an abſurdity: and, when in anſwer to another equally powerful objection, that no varieties of phaſe were ſeen in the planets, eſpecially in Venus and Mercury, Copernicus could only expreſs his hopes that ſuch varieties would be diſcovered in future times, his reply, though it now raiſes admiration, could not in his own times make the leaſt impreſſion on thoſe who oppoſed his ſyſtem. The earth was univerſally ſuppoſed to be ſo immenſe and ponderous as to be incapable of any kind of motion: and the diurnal rotation, in particular, was thought to be deciſively confuted by the conſideration of centrifugal force; which would throw off all bodies, animate and inanimate, from its ſurface.

Theſe

Theſe objections, and many others of no force in themſelves, but in that age deemed irreſiſtible, by reaſon of the low ſtate of human knowledge, prevented the Copernican ſyſtem from being generally conſidered in any other light than as a mere hypotheſis, and were the principal cauſes of the celebrity for ſome time maintained by the ſyſtem of T. Brahé." P. 124.

The fourth Chapter deſcribes the ſyſtem of the celebrated Daniſh aſtronomer Tycho Brahé, together with the methods he uſed for determining a variety of particulars in aſtronomy. His ſyſtem has been long ſince rejected as inſufficient and erroneous; but the facts eſtabliſhed by his numerous obſervations, which have enriched the ſcience of aſtronomy, will doubtleſs be acknowledged and remembered by the lateſt poſterity.

"The principal merit", this author obſerves, "of T. Brahé, and in which he far excelled all the preceding aſtronomers of whom we have any knowledge, was that of a zealous, indefatigable, and moſt ingenious obſerver of the heavens; and, indeed, in the time in which he lived, this was the chief and moſt important diſtinction which an aſtronomer could attain. He properly conſidered obſervations as the only foundation of a juſt aſtronomy; and finding aſtronomy as it then ſtood, in a great meaſure deſtitute of this foundation, he extended them to the greateſt part of the celeſtial phenomena. Though he had to contrive and form the greateſt part of his inſtruments, he determined, without any aſſiſtance from the pendulum, and by the laborious method of diſtances, the poſitions of no leſs than 777 fixed ſtars; the parallaxes, refractions, diameters, and whole peculiarities, of the ſun, moon, planets, and even the comets which then appeared, were ſubjected to his examination; and by the uncommon magnitude of his inſtruments, and the ingenuity of their conſtruction, he not only attained to an accuracy before unknown, but alſo made ſeveral perfectly new diſcoveries, ſtill allowed to be of the moſt delicate and ſubtle kind, and moſt apt to elude obſervation." P. 133.

The fifth Chapter commences with an account of Kepler's life. This ingenious and indefatigable man was born in the Dutchy of Wirtemberg, in the year 1571. He was the diſciple of the aſtronomer Maeſtlinus, and in the year 1591 was appointed Profeſſor of Aſtronomy at Gratz, in Stiria, which office, it is ſaid, he accepted with reluctance. Two years after this appointment, he publiſhed his *myſterium coſmographicum*, as the firſt fruits of his aſtronomical ſtudies. Not long after, he became acquainted with T. Brahé, from whoſe obſervations Kepler's inveſtigations of the theory of aſtronomy derived no ſmall advantage, and upon which, as a ſolid foundation, he inſtituted a variety of calculations.

All thoſe particulars are deſcribed at large, and with propriety, in this fifth Chapter, together with all the intermediate ſteps, and collateral circumſtances.

A ſimilar obſervation may be made with reſpect to the contents of the ſixth Chapter, which treats *of Kepler's theory, founded on apparent oppoſitions, and of its total failure.*

In the ſeventh Chapter, which treats of Kepler's ſolar theory, this author relates, that Kepler began his reſearches from the ſecond inequalities of the planets, and how he purſued the track with that remarkable peculiarity which diſtinguiſhed him from other men; namely, an unconquerable deſire of diſcovering the cauſes of natural phænomena, and of tracing them up to general analogies and laws. His hypotheſis of the action of the ſun on the planets, of the paſſive nature of the latter, of the ſuppoſed cauſe of their variations, alſo the imperfections of thoſe hypotheſes, and the ſubſequent attempts to correct them, are likewiſe particularly deſcribed in this Chapter.

The eighth, which is the longeſt and the moſt intereſting Chapter of the work, contains the application of the phyſical method of equations to the planet Mars, together with its important conſequences.

Dr. S. deſcribes minutely and in regular order, the various attempts, the laborious calculations, and the diſappointments, with which Kepler's inveſtigation of the theory of Mars was attended, together with the accidental circumſtances which laſtly crowned his labours.

The tranſition from the theory of Mars to thoſe of the other planets was natural, and apparently leſs perplexing; yet it was not without a conſiderable deal of labour and patient examination, that at laſt Kepler ſucceeded in eſtabliſhing his famous planetary laws; namely, that every planetary orbit is an ellipſe, in one of the foci of which the ſun is ſituated; and that in revolving round this common focus, every planet deſcribes areas proportionate to the times of its motion. Alſo, that the ſquares of the periodical revolutions of the planets are conſtantly proportional to the cubes of their diſtances from the ſun.

Dr. Small deſcribes, in a particular manner, all the ſteps which led to the accompliſhment of thoſe diſcoveries, together with the ſolutions of certain problems which depended thereon.

Without the aſſiſtance of diagrams, it would be impracticable for us to render the nature of thoſe diſcoveries ſufficiently intelligible to our readers; nor, indeed, could this be required at the preſent time; conſidering that Kepler's diſcoveries, and the

the moſt direct methods of calculating what belongs to the planets, are now generally underſtood, and are deſcribed in a variety of aſtronomical works. Nevertheleſs, Dr. Small's work is entitled to much commendation. He has given, in plain but very intelligible language, a pleaſing hiſtorical review of the ſyſtems of aſtronomy; has ſhown how the errors and imperfections of one ſyſtem were inſtrumental in the formation of another leſs exceptionable hypotheſis; and has pointed out the very ſteps by which a ſucceſſion of induſtrious human beings have aſcended from a ſtate of the moſt abject ignorance, up to the knowledge of the ſublimeſt truths.

ART. IV. *Medical Sketches of the Expedition to Egypt from India. By James M'Gregor, A. M. lately ſuperintending Surgeon to the Indian Army in Egypt.* 8vo. 7s. 238 pp. Murray. 1804.

THE medical officers attached to the Egyptian expedition, appear to have fulfilled the duties of their ſituation with much zeal, and to have taken great pains to make themſelves acquainted with the diſeaſes peculiar to that unhealthy climate. In ſome of our late volumes, we gave an account of two publications on the diſeaſes of this part of Africa; namely, one by Mr. Dewar*, and another by Mr. Power†; the latter on the endemic ophthalmia of that country; and the former on the various diſorders which ſhowed themſelves among the Britiſh forces, and particularly on the dyſentery; a complaint as frequent and fatal on the ſhores of the Nile, as it is in the Weſt-Indies. Mr. M'Gregor's obſervations on theſe diſorders are not unintereſting; but having already given an account of theſe complaints from the before-mentioned authors, we ſhall paſs them over in the preſent inſtance, and proceed to notice this practitioner's remarks on the fever which appeared in that part of the army to which he was attached, and on the plague.

The fever was of the remittent (and ſometimes intermittent) type, and is repreſented to be the ſame as the remittent fever of Bengal; the ſame, in fact, with that which prevails over the peninſula of India and the eaſtern iſlands. The firſt ſtep in the cure of it was to cleanſe the primæ viæ, by calomel and

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* Brit. Crit. vol. xxii. p. 314.
† Ditto, vol. xxi, p. 674.

neutral ſalts. Some gave emetics; but theſe, in this author's opinion, were not always neceſſary. In the firſt ſtage, likewiſe, as particular ſymptoms called for them, veneſection was performed, and bliſters were applied, with diaphoretics and opiates; but if the fever was of any duration, the conſtant practice was to endeavour to affect the mouth as ſpeedily as poſſible with mercury. On the ſubject of fever, the author adds, that no well marked caſe of typhus occurred in Egypt, and that he never ſaw a caſe of this ſort of fever in India, the climate of which appears to be inimical to it.

We now proceed to the moſt important part of this publication; we mean the obſervations on the plague.

"There is an opinion which very generally prevails", the author obſerves, "in regard to the plague; namely, that extremes of both heat and cold ſtop the progreſs of the contagion. If this be true in regard to heat, it did not appear to be ſo in the army in Egypt, in regard to cold. It raged moſt in the coldeſt months. In different countries, and in different ſeaſons in the ſame countries, the plague aſſumes very different appearances. Our knowledge of this fact enables us to reconcile the oppoſite accounts given of the diſeaſe and of its treatment, by different writers. In the Indian army, when the diſeaſe firſt broke out, the caſes ſent from the crowded hoſpitals of the 61ſt and 88th regiments, were, from the commencement, attended with the typhoid or low ſymptoms; while the caſes ſent from other corps encamped near the marſhy ground of El Hammed, were all of the intermittent or remittent type. The caſes which occurred in the cold rainy months of December and January, had much of the inflammatory diatheſis; and Mr. A. Whyte remarked, that every caſe admitted into the hoſpital at Rhamania, had ſymptoms of pneumonia. At the end of the ſeaſon, it wore the form of a mild continued fever."

The author ſeems to have no doubt reſpecting the contagious nature of the plague, but he thinks it communicable only by contact. Then follow hiſtories of ſeveral caſes (among which is that of Dr. Whyte, who tried the raſh experiment of inoculating himſelf with the matter of a peſtilential bubo, and died ſeven days afterwards) illuſtrative of the ſymptoms and treatment of this diſorder. The ſymptoms are ſo fully detailed by various writers, that it cannot be neceſſary to particularize them here; but it is proper to inſert the author's remarks concerning the treatment.

"A variety of modes were put in practice; but with ſo little advantage, that ſome were inclined to deſpair of ſucceſs from any. Though with it, many were loſt; yet oxygenation, and particularly the uſe of mercury, had moſt ſucceſs. The firſt indication was to clear the primæ viæ. Some gave emetics; but, in general, there was no time for this. The general practice at laſt was, to begin with a purge of calomel, which, if it operated briſkly, relieved the head, and

and rendered the skin soft. The second indication was to induce a ptyalism and perspiration. As offering the fairest prospect of effecting both at once, Mr. Price proposed the warm nitric-acid bath; but the stock of nitric-acid was insufficient for this, otherwise than on a small scale. Nitric acid was given internally; and where the patients would drink it, it showed good effects. Mr. Price thought well of the citric acid. In some of the Arabs he effected cures by this, and by a bath of strong vinegar. Others washed and spunged their patients with vinegar or lime-juice. The third indication was to obviate debility. With this view, bark, wine, and opium, were very largely given; and, at a certain stage, the cold-bath. Dr. Whyte used the lancet very freely, but every one of his patients died. Some gentlemen attached to the Brunonian system, put the stimulating plan to the test, keeping their patients under the influence of wine and opium; but this practice was never successful, and they deserted it."

On the whole, the author seems to be persuaded that mercury and the nitric acid are the best remedies against the plague; but he inculcates, that they must be very early and very liberally exhibited. When the stomach becomes irritable, he suspects they can never be given with propriety. He regrets that a fair trial was not given to cold-bathing. In several places the author hints at a similarity between the plague and the yellow fever; and, at the end of the volume, the points of the resemblance are exhibited in the form of a table.

Contrary to what has proved to be the fact with regard to its operation in this country, Mr. M'Gregor states that the nitric acid was successfully administered to syphilitic patients in Egypt, as well as in India. The disease is doubtless much milder in these climates than it is in Europe.

But, to return to the subject of the plague, we would remark, that the employment of acids in this disorder is a very ancient practice; and that it is by no means proved, that the nitric acid is superior to the acid of lemons or even vinegar, as an antipestilential medicine: and though upon further trial (and further trial is certainly wanted) it should be found that calomel, and other preparations of mercury, have a decidedly remedial effect in cases of the plague; it by no means follows, that this effect is to be ascribed to oxygenation, since the mercurial oxyds have an action upon the living body distinct from, and vastly more powerful, than that which is dependent upon the quantity of oxygen they contain.

ART.

ART. V. *Memoirs of the Life and Writings of the Rev. Alexander Geddes, LL. D. By John Mason Good.* 8vo. 547 pp. 10s. 6d. Kearsley. 1803.

"TO write a life of a friend", says Mr. Good, "is a delicate undertaking; the public are *(is)* entitled to a correct impartiality of statement; while the heart of the writer, from a sacred regard to the duties which friendship itself inculcates, is perpetually prone to magnify the merits, and to soften the imperfections, of the character he attempts to delineate."

Perhaps we may add, that the *head*, as well as the heart, is prone to magnify merits and soften imperfections; because, where a writer sits down to compose so very large a volume as that now before us, his principal object must be, to convince the public that he has not thrown away his labour, and that the character he delineates is as worthy of their attention as of his care. This, we confess, if not delicate, is certainly difficult. The public must have a stock of admiration in hand, a fund of curiosity prepared, in order to complete the biographer's full purpose, and bestow the fame for which he is anxious; and the character of Dr. Geddes, both as a man and as a writer, appears to us to be rather limited. How far it may be extended by the present work, we cannot determine; but, if we except a very few biblical scholars on the continent, and a very small party of free-thinkers in our own country, we know not to what class Dr. Geddes can appear as a hero, or as "a man of *pre-eminent* talents and acquisitions". There is always one consideration beyond the mere possession of talents, which must be taken into the account, before we can be lavish of praise or admiration; we mean, the *use* to which they have been applied; and, well knowing this before the publication of Mr. Good's "Memoirs", we perused them with the caution which we would recommend to our readers; which is also peculiarly necessary in a work calculated to revive the memory of what we hope is already nearly forgotten, the most daring attempt ever made in this country to destroy the credibility of the Holy Scriptures, and to sap the foundation of all religious belief. That this was the aim and end of Dr. Geddes's Translation, and especially of his "Critical Remarks", we have decidedly proved, in our review of the latter work*; and have found no reason, from Mr. Good's narrative, to re-

* Brit. Crit. vol. xix. pp. 1, 134, 283, 343, 524, 623; and vol. xx. pp. 53, 165.

tract

to act the ſmalleſt particle of our aſſertions. We learn, indeed, what was ſomewhat new to us, and we learn it with regret, that the whole of Dr. Geddes's life, almoſt from childhood, was devoted to this object; but we ſhall now examine into his hiſtory a little more minutely.

Dr. Alexander Geddes was born in the year 1737, in the pariſh of Ruthven, and county of Banff, in Scotland: his parents (Roman Catholics) were poor: at the age of fourteen, he was removed to Scalan, a free Roman Catholic ſeminary in the Highlands, of obſcure fame, where he acquired ſome knowledge of the Vulgate Latin Bible. At the age of twenty-one, he was removed to the Scotch College at Paris, where, we are told, he made great proficiency in the Greek and Latin, as well as in the modern languages, and ſtudied ſchool divinity and biblical criticiſm. In 1764, he returned to Scotland, and officiated as prieſt among the Catholics in the county of Angus; but was ſcarcely ſettled, before he received an invitation to become a reſident in the family of the Earl of Traquaire; in what capacity, unleſs as a friend, does not appear. He accepted, however, an offer ſo favourable to the purſuit of his ſtudies; and here, as he had done at Paris, he made all his ſtudies preparatory to the plan he had long concerted, of giving a new tranſlation of the Bible. In 1768, he was obliged to leave this family, in conſequence of a mutual paſſion betwixt him and a female branch of it, which, by his vow of celibacy, he could not indulge. On this he went again to Paris; and, when he returned, about nine months after, accepted the charge of a Catholic congregation, at Auchinhalrig, in the county of Banff; where he became a popular, and, according to this account, a very uſeful paſtor. The reconciliation of certain religious animoſities appears to have been one object of his zeal in this place, and his biographer repreſents him as eminently qualified to ſucceed.

"Free and independent in his own mind, he took the ſacred Scriptures alone as his ſtandard of faith, and exhorted every member of his congregation to do the ſame, to ſtudy for himſelf, to interpret for himſelf, and to ſubmit to no foreign controul, excepting in matters fairly decided by the Catholic Church at large, aſſembled in general councils." P. 36.

There is ſomething very impoſing in this liberality of opinion; but we know not how to underſtand it, if what Mr. Good previouſly informs us be true, that the Catholics would not look into the *Engliſh* Bible, becauſe tranſlated by heretics: and in what other language the good Doctor's flock were to ſtudy for themſelves, and interpret for themſelves, we know not.

However

However this may be, he became involved in pecuniary difficulties in this place, from which he was relieved by the late Duke of Norfolk, who had by ſome means heard of him, and expreſſed a wiſh for his acquaintance. To prevent ſimilar embarraſſments, he took a ſmall farm, which again reduced him in his circumſtances; and he now endeavoured to relieve himſelf, by an application to the Muſes. "Some dæmon", he ſays, "whiſpered him that he had a turn for poetry". He liſtened, and, in 1779, publiſhed "Select Satires of Horace, tranſlated into Engliſh Verſe, and for the moſt Part adapted to the preſent Times and Manners". The profits of this work, with ſome other aſſiſtance, not only enabled him to pay his debts, but encouraged him to try what his abilities might obtain for him in London. He had another urgent motive for quitting his preſent narrow ſphere. He appears, at no time of his life, to have been inclined to ſubmit to ſuperior authority; and had frequently incurred the diſpleaſure of the Biſhop of his dioceſe, by attending the miniſtry of a Preſbyterian friend. The Biſhop warned him, and remonſtrated againſt what he was pleaſed to call *heretical* conduct; but finding the Doctor refractory, he depoſed him from his office, and prohibited him from preaching within his dioceſe. Previouſly, however, to his leaving Scotland, he received a mark of reſpect, which his biographer repreſents as very uncommon for a Roman Catholic prieſt; this was the degree of LL. D. from the Univerſity of Aberdeen*. His reputation for learning appears, indeed, to have been very conſiderable; and he was one of the literati who took a very active part in the inſtitution of the Society of Antiquaries in Scotland. Mr. Good enumerates ſome articles of his writing, in their volume for 1792.

He arrived in London in the beginning of the year 1780; and, by the influence of his patron, the Earl of Traquaire, was ſoon invited to officiate as prieſt in the Imperial Ambaſſador's chapel; where he remained until that eſtabliſhment was ſuppreſſed, by an order from the Emperor Joſeph II. He preached, however, occaſionally at the chapel in Duke-Street, Lincoln's-Inn-Fields, until the Eaſter holidays, 1782; after which, he voluntarily withdrew from every ſtated miniſterial function, and ſeldom officiated in any chapel whatever: and here ends the public or official life of Dr. Geddes. All that follows is the life of an author; to enable him to purſue which, and particularly to

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* There is no Univerſity of Aberdeen, properly ſo called. There are two colleges, totally independent of each other, Mariſchal and King's. *Rev.*

complete

complete his Tranſlation of the Bible, Lord Petre engaged to allow him a ſalary of 200l. and took upon himſelf the entire expence of whatever private library Dr. Geddes might judge requiſite to eſtabliſh, in the proſecution of his favourite object; leaving him, in this reſpect, totally unlimited. With ſuch munificent encouragement, he publiſhed, in 1780, his "Idea of a new Verſion of the Holy Bible, for the Uſe of the Engliſh Catholics". This was confeſſedly an imperfect ſketch, as he had not yet ſettled what model to follow. But we are diverted from it by his biographer, whatever were its merits, who gives here a tedious account of his journey to Scotland; of the publication of "Linton, a Tweeddale Paſtoral", a very meagre performance; and of a pamphlet relative to the Roman Catholics, in anſwer to one that appeared about the time of the riots: in this, Dr. G. endeavours to prove the happy progreſs of the modern Roman Catholics in liberality of ſpirit, and their conſequent right to full toleration. His ſcheme of tranſlation, however, went on vigorouſly; and we find among his encouragers, Biſhop Lowth and Dr. Kennicott, neither of whom lived to ſee the unpleaſant conſequence of their liberality. In 1785, he publiſhed his "Proſpectus of a new Tranſlation of the Holy Bible, from corrected Texts of the Originals, compared with the ancient Verſions, with various Readings, explanatory Notes, and critical Obſervations". Of this, a favourable opinion was generally entertained by biblical ſcholars. There were, indeed, objections to it, even then; but there was nothing which alarmed the eſtabliſhed opinions of mankind; and perhaps at this time the author himſelf had not projected thoſe bold innovations and abſurd paradoxes which diſtinguiſh his "Critical Remarks". Innovators may be ſometimes puzzled where to begin, but it is certain that they ſeldom know where to ſtop. Mr. Good employs nearly ſixty pages in an analyſis and extracts from this pamphlet; for which, as he has by ſuch means contrived to enlarge his volume beyond all requiſite proportion, we ſhall, once for all, permit him to apologize in his own words.

"I have thus given a minute analyſis of this elaborate work; more minute, indeed, than I ſhall find it neceſſary to offer reſpecting any one of the Doctor's remaining publications: the Proſpectus being an important document in the elucidation of his life, as well from the general entertainment and inſtruction it cannot but afford the reader, as from its laying a foundation for many of the chief publications and events that characterize his future hiſtory." P. 145.

The favourable reception given to this Proſpectus was followed by "a Letter to the Right Reverend the Biſhop of London; containing Queries, Doubts, and Difficulties relative

tive to a vernacular Verſion of the Holy Scriptures". The chief objects of this Letter are, to enquire how far the ſtyle and phraſeology of our preſent Engliſh verſion ought to be adopted or rejected? To what extent we ſhould admit the introduction of Hebraiſms, or modes of phraſing peculiar to the Hebrew tongue? Whether, in caſes of their occaſional rejection, they ſhould be retained in the margin? Whether, if it be allowable to vary the idiotiſm or phraſeology, it may not be equally lawful to ſuppreſs thoſe expletive and redundant words, which, originating throughout every language in colloquial dialect, are too often continued by the beſt and moſt elegant writers, in ſpite of all grammar and philological conſiſtency, from a want of hardihood to expunge them? Whether, if the pleonaſm be retrenched, the ellipſis ſhould not be ſupplied, if the ſupplements be virtually contained in the elliptic phraſe? How far, and in what circumſtances, it may be expedient to follow the Hebrew arrangement of words and ſentences? And whether the preſent orthography of proper names ſhould be preſerved, deduced for the moſt part, from the Maſoretic punctuation; or, conſiſtently with the plan of our firſt Engliſh tranſlators, Tindal and Coverdale, a nearer approximation to the Greek and Latin exemplars may not be indulged for the ſake of euphony? Mr. Good is rather too copious in his extracts and obſervations on this Letter, in which it is not neceſſary for us to follow him, as we have already ſo fully examined the Doctor's pretenſions to conſiſtency upon his own plan, in the Reviews already referred to.

While the Doctor was thus preparing for his grand attack on the inſpiration of holy writ, he was led, by what motives we cannot conceive, to vindicate the divinity of Jeſus Chriſt againſt Dr. Prieſtley, in a pamphlet, in which that doctrine is attempted to be proved by one "preſcriptive argument", namely, the general aſſent of the earlieſt fathers of the Chriſtian Church, grounded on the direct means they muſt have poſſeſſed, of informing themſelves of the ſentiments of the Apoſtles, &c. We are not told whether Dr. Prieſtley anſwered this pamphlet; but Mr. Good argues at ſome length againſt it. We ſhall not in this place appreciate the merits of the biographer or the author; but, if the general aſſent of any body of men, and particularly of the earlieſt fathers of the church, be neceſſary to the validity of opinions, we would aſk, what muſt become of Dr. Geddes's Tranſlation of the Bible, and his "Critical Remarks"? We ſhall likewiſe paſs over the tedious accounts here given of ſome other minor publications from his prolific pen, on the application of the Diſſenters to Parliament. For the Diſſenters he appears to have had a certain

certain degree of contempt, which, in such a wide Dissenter as himself, was rather uncharitable. Among his literary labours about this time, are enumerated forty-seven Articles which he wrote in the Analytical Review. In all this, however, his *magnum opus* was neither forgotten nor neglected. In 1788, he issued his "Proposals for publishing by Subscription" his Translation of the Bible; soliciting the opinions, hints, &c. of literary characters; and received so many communications, that in July, 1790, he found it necessary to publish a "General Answer to the Queries, Counsels, and Criticisms" offered. Of these, the greater part were rejected; but some, Mr. Good informs us, he adopted; and, in replying to the different orders of querists, discovered "that high independence of spirit" which was the peculiar characteristic of his disposition; but which, we think, Mr. Good might have expressed in terms more appropriate to its real nature. His subscribers amounted to 343, but among them were very few Roman Catholics: in truth, their suspicions were now awakened, and from them he had little encouragement to expect. We shall here make a short extract, to enable Dr. Geddes to exhibit his own character in his own words. One of his querists had asked him, and the question was by no means impertinent, whether he was a Christian? "I answer", said he, "positively and peremptorily, I am a CHRISTIAN"; and, as he was at the same time asked whether he was a Roman Catholic, he says,

"I must consult my old friend and countryman Duns Scotus. Now Duns Scotus instructs me (very properly) to make a distinction between the two terms; and to say, "A CATHOLIC I am *absolute*, a *Roman* Catholic only *secundum quid*". If the querist understand Latin and logic, he will be at no lots to comprehend my answer; but in case he should be a mere English scholar, and for the sake of other English readers (if there be any) who may entertain any doubts about my *catholicity*, I will make my distinction as clear and explicit as he or they can wish. If by the epithet Roman be only meant holding communion with the see of Rome, and acknowledging the supremacy of its Bishop, I am certainly so far a *Roman* Catholic; but, in any other sense or respect, I am no more a Roman, than I am a French, German, or Spanish Catholic. If to the appellation *Catholic* any discriminating adjunctive were necessary, I would call myself a *British* Catholic; but I rather adhere to the simple declaration of an ancient martyr, "CHRISTIAN is my name, and CATHOLIC my surname." P. 200.

This reply, which Mr. Good says "possesses an equal portion of brilliancy and liberality", appears to us a most wretched and Jesuitical mode of evading a question, the meaning of which he perfectly understood, but had not the courage

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or honeſty to anſwer. He knew that at this moment he had diſcarded the principal of thoſe doctrines, which give denominations to all Chriſtian churches; he knew that he might rank with infidel ſectaries, if a body of ſuch, of his own opinions, could be formed; but that, in the uſual acceptation of the words, and in the ſenſe of the queriſt, he was *not* a Roman Catholic. We are not greatly ſurpriſed, therefore, to be told by his biographer, that ſuch replies were "not likely to obtain for him any great ſhare of popularity within the pale of his own church".

Mr. Good now enters into a very diffuſed account of the application of the Engliſh Catholics for additional relief in the matter of *præmunire;* in all which, we might have loſt ſight of Dr. Geddes, had it not been for two ſarcaſtical pamphlets written by him on the ſubject, which, his biographer allows, were not diſtinguiſhed for wit or manners, although they ſtrongly marked his petulant and irritable temper. His "Epiſtola Macaronica" occupies alſo too much room; at beſt it was but a temporary ſquib, at the expence of the Diſſenters. His "Carmen Seculare", in honour of the French Revolution, was publiſhed the ſame year (1790); a very tame and unclaſſical compoſition; ſingular, however, in allowing *ſincerity* to the unhappy King. From the conſideration of theſe forgotten, and in ſome reſpects diſgraceful, trifles, by the aid of which Mr. Good has ſpun out fourteen pages, he proceeds to the Slave Trade, Cowper's Homer, L'Avocat du Diable, and Anſtey's Pleader's Guide. The reader will wonder at this diſcordant aſſemblage, until he is told that Dr. Geddes wrote a ſatirical pamphlet, entitled "an Apology for Slavery"; that he did not think Cowper a fit perſon to tranſlate Homer, and undertook the taſk himſelf, by publiſhing the firſt Book in a literal verſion, of which Mr. Good has given ſpecimens; decidedly proving, that the names of Cowper and Geddes will never again be aſſociated as rivals; that the L'Avocat du Diable was a ſhort Poem, in ridicule of the late Earl of Lonſdale, who proſecuted Peter Pindar for a libel; and, as Dr. Geddes, in his Introductory Addreſs, thinks that "law matters are ſuſceptible of verſification", this very naturally introduces a compliment to Mr. John Anſtey, the author of the Pleader's Guide. We can, however, ſooner pardon this writer's liberality of "tedioufneſs", than the flippant mention of Mr. Wilberforce, in p. 269, which we would recommend him to reviſe. The liberties he has taken with Mr. Pitt and Mr. Dundas ariſe from political prejudices; but here is a want of perſonal candour and reſpect, very inconſiſtent with Mr. Good's talents and impartiality.

Still,

Still, however, we are detained from Dr. G.'s great work, by a variety of ſubordinate employments and matters; among which, the biographer's introduction to him is a very prominent article; and, as it exhibits a portrait acknowledged by all the Doctor's friends, we ſhall extract it.

"It was about this period, the year 1793, I firſt became acquainted with Dr. Geddes. I met him accidentally at the houſe of Miſs Hamilton, who has lately acquired a juſt reputation for her excellent Letters on Education: and I freely confeſs that at the firſt interview I was by no means pleaſed with him. I beheld a man of about five feet five inches high, in a black dreſs put on with uncommon negligence, and apparently never fitted to his form: his figure was lank, his face meagre, his hair black, long and looſe, without having been ſufficiently ſubmitted to the operations of the toilet—and his eyes, though quick and vivid, ſparkling at that time rather with irritability than benevolence. He was diſputing with one of the company when I entered, and the rapidity with which at this moment he left his chair, and ruſhed, with an elevated tone of voice and uncourtly dogmatiſm of manner, towards his opponent, inſtantaneouſly perſuaded me that the ſubject upon which the debate turned was of the utmoſt moment. I liſtened with all the attention I could command; and in a few minutes learned, to my aſtoniſhment, that it related to nothing more than the diſtance of his own houſe in the New Road, Paddington, from the place of our meeting, which was in Guildford-ſtreet. The debate being at length concluded, or rather worn out, the doctor took poſſeſſion of the next chair to that in which I was ſeated, and united with myſelf and a friend who ſat on my other ſide in diſcourſing upon the politics of the day. On this topic we proceeded ſmoothly and accordantly for ſome time; till at length diſagreeing with us upon ſome points as trivial as the former, he again roſe abruptly from his ſeat, traverſed the room in every direction, with as indeterminate a parallax as that of a comet, loudly and with increaſe of voice maintaining his poſition at every ſtep he took. Not wiſhing to prolong the diſpute, we yielded to him without further interruption; and in the courſe of a few minutes after he had cloſed his harangue, he again approached us, retook poſſeſſion of his chair, and was all playfulneſs, good humour, and genuine wit.

"Upon his retirement I inquired of our amiable hoſteſs whether this were a ſpecimen of his common diſpoſition, or whether any thing had particularly occurred to excite his iraſcibility. From her I learned that, with one of the beſt and moſt benevolent hearts in the world, he was naturally very irritable; but that his irritability was at the preſent period exacerbated by a ſlight degree of fever which had for ſome time affected his ſpirits, and which had probably been produced by a conſiderable degree of very unmerited ill uſage and diſappointment. I inſtantly regarded him in a different light: I ſought his friendſhip, and I obtained it; and it was not long before I myſelf witneſſed in his actions a ſeries of benevolent and charitable exertions, often beyond what prudence and a regard to his own limited income would have dictated, that ſtamped a higher eſteem for him upon my heart than

than all the general information and profound learning he was univerſally known to poſſeſs, and which gave him more promptitude upon every ſubject that happened to be ſtarted than I ever beheld in any other perſon. I ſaw him irritable, but it was the harmleſs corruſcation of a ſummer evening's Aurora—it no ſooner appeared than it was ſpent, and no miſchief enſued. And when I reflected that it was this very irritability of nerve that excited him to a thouſand acts of kindneſs, and prompted him to debar himſelf of a thouſand little gratifications that he might relieve the diſtreſſed and comfort the ſorrowful, I could ſcarcely lament that he poſſeſſed it; or, at leaſt, I could not avoid contending that it carried a very ample apology along with it. Dr. Geddes himſelf was by no means inſenſible to this peculiar characteriſtic of his nature: he has frequently lamented it to me in private, and I have often beheld him endeavouring to ſtifle it in public, either by abruptly quitting the room, or introducing another ſubject. On one occaſion I remember particularly his doing both. He was dining with me in company with the late Dr. Henry Hunter, of phyſiognomonic memory, the celebrated Abbé Delille, and ſeveral other literary friends. Unfortunately one of the ſubjects advanced was phyſiognomy itſelf. Geddes had read Lavater with much attention, and expreſſed himſelf extremely diſſatisfied with the confuſion and want of ſyſtem that ſeemed to prevail in his writings; and which, in his opinion, precluded all poſſibility of applying his doctrines with preciſion. Hunter, the friend and tranſlator of Lavater, immediately accepted the gauntlet, and became his champion: the combat grew warm on both ſides; the good humour of Dr. Geddes was ſoon loſt; and, in proportion as he became violent, the company at large gave evident tokens of eſpouſing the cauſe of his antagoniſt. He perceived his error; and, at the moment when I moſt trembled for the conſequences, he roſe ſuddenly from table, joined my two children who were playing in the ſame room before the fire, and abruptly entered into their amuſements. A debate of ſome other kind however ſhortly afterwards occurred, when, once more ſenſible of an undue degree of warmth in his language, he ſuddenly retired without daring to truſt himſelf any longer in the conteſt. No man, I fully believe, was more ſenſible of his prevailing defect; and no man ever took more pains to remedy it: but it was inherent in his conſtitution, and he often laboured to no purpoſe. "I am not ill-natured," ſays he of himſelf, and with ſtrict juſtice, in his Letter to the Biſhop of Centuria—"thoſe who know me know the contrary. Animated and irraſcible I am, but I am neither malevolent nor reſentful. I may ſafely ſay that "the ſun has never ſet upon my wrath." P. 300.

This character, which may be ſafely left to the conſideration of our readers, is followed by his ludicrous opinions on phyſiognomy; his taking a houſe in Marybone, and fitting up his ſhelves with his own hand; his garden, and green-houſe; in all which employments, his biographer has not been able to conceal the fickleneſs and childiſhneſs of his mind. We are alſo favoured with extracts from his "Secular Odes on the French

French Revolution", one ſtanza of which will be ſufficient to ſhow, that his judgment was at leaſt equal to that of any of his contemporaries of the ſame party!

> " Think ye that Frenchmen e'er again
> Will ſtoop to wear the galling chain;
> No: ſooner ſhall the ſun withhold
> From earth his ſtreams of lucid gold."

His tranſlation of Greſſet's *Ver Vert**, occupies more room than it deſerves; but we arrive at length to his *Tranſlation of the Bible*, the firſt volume of which was publiſhed in 1792. Mr. Good enters into a critical examination of certain parts of this volume, ſometimes approving, and ſometimes cenſuring it, always, however, evincing a copious ſhare of Hebrew literature, and in many inſtances more taſte and moderation than the tranſlator. It is almoſt unneceſſary for us to enter our proteſt againſt his *general opinion* of the work, or to aſſign reaſons, otherwiſe than by referring to our former labours, why we cannot think with Mr. Good, that in this work, " the nobleſt powers of an enlightened mind, are applied to the nobleſt purpoſes". In our opinion, very conſiderable powers of a variable and ill-regulated mind were employed for the moſt pernicious purpoſes; and Mr. Good is welcome, if he pleaſes, to rank this among thoſe " repeated clamours of ignorance, bigotry, and ſuperſtition", ſuch as thoſe which " ſunk heavily upon his heart, and highly *exacerbated* his irritable ſyſtem". He was moſt hurt, it appears, at the oppoſition given by the members of his own church, who, beſides many diſcouraging ſymptoms of hoſtility, at length ſent forth a Paſtoral Letter againſt his Tranſlation; to this he anſwered, in an " Addreſs to the Public", and was in conſequence " ſuſpended from the exerciſe of orders in the London diſtrict"; which, however, he had long voluntarily relinquiſhed.

Exacerbated as his irritability was by this controverſy, he took ſeveral opportunities to vent his humour on temporary objects, and on perſons with whom he had no connection. This produced, among others, a metrical tranſlation of Dr. Coulthurſt's Sermon, preached before the Univerſity of Cambridge, and a burleſque Poem on the diſpute between the Biſhop of Bangor and Mr. Grindley; an anonymous Faſt-Day Sermon and New-Year's Gift, &c. We are interrupted alſo by a long account of his " Modeſt Apology for the Roman Catholics

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* Mr. Good very candidly rates Dr. Geddes's poetical effuſions at their proper value, which is by no means great. He had a knack at rhiming, but it is impoſſible to miſname it a genius for poetry. *Rev.*

of

of Great Britain", publiſhed anonymouſly; as "he was well aware that the introduction of his own name would not, at this period, aſſiſt its circulation". We come at length, however, to the termination of his labours. After a painful and lingering illneſs, he died February 26, 1802, in the ſixty-fifth year of his age. At this criſis, Mr. Good takes conſiderable pains to repel an inſinuation, that "on his death-bed he recanted many of his opinions, and that ſuch recantation was ſtudiouſly concealed". It evidently appears that he recanted nothing; and that, when preſſed on the ſubject, he evaded queſtions in the ambiguous manner of which we have already given a ſpecimen; ex. gr. his confeſſor, a M. St. Martin, ſaid, "you fully believe in the Scripture?" He rouſed himſelf from his ſleep, and ſaid, "certainly."—"In the doctrine of the Trinity?"—"Certainly, but *not in the manner you mean.*"—"In the mediation of Jeſus Chriſt?"—"No, no, no—not as you mean: in Jeſus Chriſt *as our Saviour*—but not in the *atonement.*"

We have no pleaſure, however, in purſuing this ſubject; he is now beyond the reach of all human praiſe or blame: and we ſhould not have been ſo minute in detailing his hiſtory and character from the work before us, if we did not perceive a diſpoſition to enroll him among the good, and wiſe, and learned men, who have been accounted the benefactors of the human race, and the ornaments of the religious world. This, Mr. Good ſeems to conſider as a duty; and we will allow that he has performed it with ability, but not with ſucceſs. He has brought together a large portion of materials, which are illuſtrated by learning, and by learned references; and he is, upon the whole, impartial, for which we are indebted to him. His portrait of Dr. Geddes is correct; but he has not been able to make it pleaſing: and whoever conſults his perſonal hiſtory in this work, will certainly be much leſs in love with him than his affectionate biographer. What, indeed, was his character, diveſted of the ornaments of biographical panegyric? but that of a man miſled by the love of ſingularity into the mazes of contradiction and infidelity; determined to attack opinions, not becauſe they were erroneous, but becauſe they were eſtabliſhed; one who originally formed the ſimple plan of tranſlating a book, which he conceived of the higheſt utility; and yet afterwards, and in his maturer years, endeavoured to deſtroy all that could make it uſeful or important. We hear much of his irritability, and indeed, without the authority of his biographer, he has left abundant proofs under his own hand of this weakneſs; but this ſurely will not be thought very characteriſtic either of the Chriſtian or the philoſopher; while the feebleneſs of his claims to either epithet is yet more conſpicuous in the

trifling

trifling and inſignificant nature of thoſe things which excited his paſſions. His literary acquirements were, in ſome branches, conſiderable; but in the employment of his talents there was frequently ſomething undignified and trifling, that ſhowed a mind vexed with reſtleſſneſs, rather than ſeriouſly employed for the public good. While he was engaged in ſo important a work as the tranſlation of the Bible, he was perpetually ſtooping to pick up any little dirty anecdote of the day, as the ſubject for a pamphlet or a poem; and while he was ſuffering by the neglect or cenſure of thoſe whoſe religious opinions he had ſhocked and inſulted, he was ſeeking comfort in ridiculing the characters, of men who had never offended him by any ſpecies of provocation. For the many impieties, as we account them, in his laſt publication, his biographer, at the cloſe of the work, attempts an apology; but of what kind? He aſks,

"How ſeldom we have ſeen a man ſyſtematically educated in the characteriſtic tenets of *any* eſtabliſhed community, and eſpecially of the Church of Rome, who, when he has once begun to feel his independence, and has determined to ſhake off his fetters, and to think for himſelf, has not flown much further from the goal at which he ſtarted?"

And he refers us to the hiſtory of Voltaire, D'Alembert, and Diderot. To ſuch a vindication Dr. Geddes is heartily welcome. Mr. Good may not have intended it, but he has certainly placed him in the claſs to which he belongs, and ought not to have ſpoiled the effect of his apology by dubbing him, in the very next page, "a ſincere Chriſtian". We may alſo add, upon ſtrong grounds of probability, that had he lived to tranſlate the New Teſtament, he would have flown yet "further from the goal", and far ſurpaſſed (becauſe he was more open and undiſguiſed) the illuſtrious characters with whom he is aſſimilated in the race of *independence*.

We have only to add, that a liſt is prefixed to this work of Dr. Geddes's publications, amounting to thirty-five; of which, there is not one that will probably ever be reprinted. We learn alſo that he left a conſiderable part of a Tranſlation of the Pſalms, which is about to be publiſhed.

ART. VI. *A Syllabus of a Course of Lectures on Chemistry, delivered at the Royal Institution of Great Britain. By Mr. Davy.* 8vo. 91 pp. 3s. Cadell and Davies. 1802.

THIS Syllabus is divided into three Parts, the titles of which, together with those of their Divisions, are as follows:

Part I. The Chemistry of ponderable Substances. Division I. Of the Chemical Powers, and the Modes of Application. Div. II. Of undecompounded Substances, or simple Principles. Div. III. Of Bodies composed of Two simple Substances. Div. IV. Of Bodies composed of more than Two simple Substances. Div. V. Of Substances composed of different compound Bodies, or of compound Bodies and simple Bodies. Div. VI. Of the general Phænomena of chemical Action.

Part II. The Chemistry of imponderable Substances. Div. I. Of Heat or Caloric. Div. II. Of Light. Div. III. Of the electrical Influence. Div. IV. Of Galvanism.

Part III. The Chemistry of the Arts. Div. I. Of Agriculture. Div. II. Of Tanning. Div. III. Of Bleaching. Div. IV. Of Dyeing. Div. V. Of Metallurgy. Div. VI. Of the Manufactory of Glass and Porcelain. Div. VII. Of the Preparation of Food and Drink. Div. VIII. Of the Management of Heat and Light artificially produced.

Each of those Divisions is again subdivided into sections, articles, &c. Of such a publication as the present, the order or disposition of the materials, and their number, are almost the only particulars which can demand examination. With respect to the former, this author undoubtedly deserves our approbation. He begins with the simplest facts, and gradually proceeds to those of of a more complex nature. The chemistry of ponderable substances has been justly separated from the chemistry of imponderable agents; and he has bestowed proper attention on the ultimate object, or the useful part of of the science; namely, its application to the arts, and to the necessaries of human life and œconomy.

With respect to the number and quality of the articles or materials, we may also confidently assert, that the work we are at present examining must be considered as a very ample Syllabus, or assistant to those who attend the lectures; for they will find in it a full statement of such particulars as are most likely to be forgotten; such as the names of ingredients in chemical

chemical compounds, and the quantities, weights, or meaſures, of thoſe ingredients, and of the reſults of ſundry operations.

It only remains for us to add a few ſpecimens of this author's ſtyle, which we ſhall do, by ſelecting one from each of the three Parts of the work.

"Hydrogene appears to be capable of combining with only three ſimple bodies beſides oxygene; nitrogene, ſulphur, and phoſphorus. For the hydrocarbonates, which were formerly ſuppoſed to conſiſt wholly of hydrogene and carbone, contain, as it would ſeem from ſome late experiments, a portion of oxygene. Its compounds are not poſſeſſed of many analogous properties; one of them is an alkali, and another an acid.

"1. Compound of hydrogene and nitrogene. *Ammoniac*, or volatile alkali, is obtained by the action of lime upon muriate of ammoniac; likewiſe it is formed when naſcent hydrogene is expoſed to nitrogene gas at a low temperature. It is a permanent gas at common temperatures, weighing in the cubic inch about 0,18 parts of a grain. Its ſmell is highly pungent; and its taſte burning and acrid. It renders green, vegetable blues. It extinguiſhes flame. It produces white fumes when brought in contact with the volatile acids. It is extremely ſoluble in water, 75 grains of water being capable of abſorbing 25 grains of gas, forming with it a fluid of ſpecific gravity 0,908. Ammoniac is decompoſed into its conſtituent parts by the action of electricity, or of a high degree of heat. It is compounded of one part hydrogene and five parts nitrogene." P. 19.

"*Of the Effects of Heat.*

"1. Heat was conſidered as the general power of expanſion in Part 1. Its particular agencies, and the laws by which it is governed, are worthy of a minute examination.

"2. The effects of thoſe actions of heat upon living organs, by which the peculiar ſenſations of heat and cold are produced, are well known. They are relative, and influenced by the ſtate of the organ.

"3. Bodies increaſe in volume when heat is added to them, and diminiſh in volume when it is ſubtracted from them. The exceptions to this law are very few. Different bodies, and even the ſame bodies, when differently heated, expand in different ratios, by the additions of equal quantities of heat. In general, gaſes are more expanſible by heat than fluids, and fluids than ſolids.

"4. The more powerful agencies of heat upon bodies, are often connected with changes in their forms of aggregation. Solids by a certain increaſe of heat are converted into fluids, and fluids into gaſes. Alſo by a ſubtraction of heat, gaſes become fluids, and fluids ſolids.

"5. It was formerly ſuppoſed, that the abſolute weights of bodies were diminiſhed by heat; but ſome delicate experiments lately made, have proved that this opinion is erroneous.

"6. Heat is poſſeſſed of moſt extenſive powers in producing chemical combinations, and decompoſitions. For as it expands different bodies in different ratios, ſo it likewiſe diminiſhes in different ratios the attractions of their particles for each other." P. 49.

" *Of Glaſs-making.*

" 1. Glaſs is formed by the fuſion of potaſh, or ſoda, with ſand, chiefly containing ſiliceous earth. It is made of different degrees of denſity, by means of oxide of lead; and it is rendered tranſparent and colourleſs by certain ſubſtances containing oxygene.

" 2. The beſt kind of flint-glaſs is compoſed of about 120 parts of white ſiliceous ſand, 40 parts of pearl-aſh, 35 of red lead, 13 of nitre, and 25 of black oxide of manganeſe.

" 3. Glaſs is coloured blue by the oxide of cobalt; red by the oxide of gold; green by the oxide of copper, and yellow by the oxide of antimony and lead." P. 87.

ART. VII. *A Voyage of Diſcovery to the North Pacific Ocean: in which the Coaſt of Aſia, from the Lat. of* 35° *North, to the Lat. of* 52° *North, the Iſland of Inſu, commonly known under the Name of the Land of Jeſſo, the North, South, and Eaſt Coaſts of Japan, the Lieuchieux and the adjacent Iſles, as well as the Coaſt of Corea, have been examined and ſurveyed. Performed in his Majeſty's Sloop Providence, and her Tender, in the Years* 1795, 1796, 1797, 1798. *By William Robert Broughton.* 4to. 1l. 5s. Cadell and Davies. 1804.

GEOGRAPHERS have often lamented, that the more northern parts of the Pacific Ocean have not been ſufficienty ſurveyed; which probably would not have been the caſe, if Captain Cook had not unfortunately loſt his life, or if Captain King, his ſucceſſor, had not been prevented by the ſeaſon from proſecuting ſuch an attempt. To theſe great navigators, La Perouſe ſucceeded; and Mr. Broughton ſeems to apprehend, that the more faſtidious reader may ſuppoſe the preſent publication to be preoccupied by the diſcoveries of the gallant Frenchman. This is, however, far from being the caſe. The diſcoveries and ſurveys of the two navigators are ſeparate and diſtinct; they did not follow the ſame track; and whatever merit La Perouſe may claim from the ſurvey of the great iſland of Sagareen, our countryman is entitled to ſimilar and equal praiſe for his examination of Chica, and of Jeſſo, or Inſu. The inſularity of Sagareen was aſcertained by La Perouſe, by his ſailing through the ſtraits which bear his name; and in like manner was that of Inſu determined, by the ſailing of the Providence through the Straits of Sangaar. The weſtern coaſt of Inſu was not at all inveſtigated by La Perouſe; and, in their progreſs

progreſs to 52° north latitude, the crew of the Providence penetrated many miles the furtheſt. However the different claims of both navigators may be aſſerted, it is certain, that the ſurvey of the north, ſouth, and eaſt coaſts of Japan, the Lieuchieux, the iſlands of Madjicocemah, with the examination of the coaſt of the Corea, belong excluſively to our countryman. When the very ſtormy and tempeſtuous coaſt of Japan is taken into conſideration, it ſeems almoſt incredible, that ſo accurate a ſurvey ſhould have been made in ſo ſmall a veſſel; for Captain Broughton had the misfortune to loſe his ſhip, and proſecuted the remainder of his undertaking in the Tender.

Whoever ſhall take up this book for mere amuſement will be diſappointed; it conſiſts chiefly of nautical remarks, made by a ſeaman, and communicated in the moſt unadorned language. But we conſider the book as of the very higheſt intereſt and importance to navigators, and to ſuch we principally recommend it.

The following was the progreſs of the voyage. From England the Providence ſailed to the Canary Iſlands, to Rio Janeiro, to Port Jackſon, Otaheite, the Sandwich Iſlands, and Nootka Sound. From this latter place they ſteered immediately for Japan and Inſu. This latter place was very imperfectly known to Europeans before this voyage, and that of La Perouſe. The people are thus deſcribed.

"Sept. 16. At ſunriſe the boats were ſent in ſearch of water, which was found oppoſite our ſituation; and the Japaneſe who attended ſignified it was very good. Several of the natives accompanied us; but the jealouſy of this man would not let them approach within a certain diſtance. They ſpread mats on the beach, while we were filling water; and entered into converſation with us, ſmoking ſmall pipes of tobacco at the ſame time. Their enquiries ſeemed to allude to our departure, and to ſhew their anxiety for our going away. On our proceeding towards the village, they ſtrongly objected; and to avoid any difference, we gave up the point.

"We rowed along the beach to the weſtward about two miles; the country gradually roſe in ſloping hills, covered with verdure, and interſperſed with wood. We came to a fine ſtream of water near ſome houſes: on our landing, the natives, with great humility, brought us mats to ſit upon, and fortunately there was no Japaneſe preſent to interrupt their civility. This part of the coaſt being more convenient for taking in water and wood, I determined to move the ſhip towards it; and, after obſerving the ſun's meridional altitude, we returned on board. During my abſence, ſeveral Japaneſe had arrived at the village, with horſes carrying merchandize; in the afternoon they came on board, with ſome degree of ceremony, to pay us a viſit. They were clothed in dark-coloured cottons, with ſilk ſaſhes round their waiſts; and each of them wore two ſabres, richly ornamented with gold and ſilver, whoſe ſcabbards were highly japanned: their ſandals

were of ſtraw and wood matted. They alſo carried their pipes and fans with them. They were very particular in enquiring what nation we belonged to, and what our intentions were in coming among them; and as they ſeemed to comprehend our anſwers, they immediately noted them, having, like the Chineſe, Indian ink for that purpoſe. After ſmoaking out their pipes, and taking ſome refreſhment, they returned on ſhore. In the evening, a junk anchored near us: ſhe was laden with ſea-weed (fucus ſaccharinus), and ſailed the ſame night.

" 17th. This morning we hauled the ſeine with indifferent ſucceſs, and were alſo employed in wooding and watering. I viſited the opening we had perceived coming in, which proved to be a ſmall harbour, having within it 3 fathoms, and the entrance to it was between ſome rocks above water. It is a very convenient port for ſmall veſſels, and ſurrounded with houſes: one of a larger kind was inhabited by ſome Japaneſe, with a garden producing French beans and turnip radiſhes. On our return, we landed at the large village, and met our Japaneſe acquaintance, who appeared very uneaſy in ſeeing us ſo near their habitations, and ſtrongly preſſed us to return to the ſhip: we however walked to the watering place, where we embarked to their great ſatisfaction.

" 18th. In the morning we moored the ſhip nearer the watering place, and for the firſt time ſaw ſome women. They were fiſhing with the men, and aſſiſting them in rowing. Their hair was cut very ſhort, cloſe round their heads; their lips were punctured with a blue colour, and their clothing ſeemed in every reſpect ſimilar to the mens'.

" 19th. Through the whole day we were employed in wooding and watering.

" 20th. In the morning we proceeded to examine the north-weſt ſide of the bay. After rowing three miles, we came to a ſmall village ſituated at the mouth of a rivulet; this, for ſome diſtance, we traced along the beach. It appeared to flow from the north; and we imagined its ſource to be at a conſiderable diſtance, from the depth of the water, and the rapidity of the ſtream. The country through which it meandered preſented a very beautiful autumnal proſpect; the hills were clothed with verdure, which was varied with clumps of trees, diſpoſed in the manner of an Engliſh park, and appearing as if arranged by the hand of art. The inhabitants of this ſmall village received us with great civility, but in no part did we ſee any cultivation,

" We returned on board in the afternoon, againſt a ſtrong wind from the S. E. quarter; occaſioning a large ſwell, and increaſing in the night.

" 21ſt. The ſame wind and weather continued, and the ſurf on the beach was ſo high we could not get off either wood or water.

" 22d. The ſurf on the beach remained ſo high, that our parties could not land till Saturday; when the winds, both from ſea and land, became moderate, and enabled us to complete our taking in wood and water. The natives conſtantly attended our people on ſhore, bartering grapes for buttons; and ſometimes we were able to perſuade the

fiſhermen,

fiſhermen, as they paſſed by the ſhip, to ſell us ſome fiſh; but this we could but ſeldom obtain.

"25th. The maſter was ſent to examine the ſhore between the ſhip and the apparent iſland. In the morning we were viſited by a new party of Japaneſe, ſuperior to the others in dreſs, and equally ſo in behaviour. We derived not only pleaſure, but information alſo, from their ſociety. They ſhewed us a chart of the world, which appeared to have been conſtructed in Ruſſia; and having a book with them, in which were drawn the arms of different countries, they immediately pointed out thoſe of Great Britain, to which country they ſuppoſed us to belong. They had alſo a Ruſſian alphabet; and, by what I could underſtand, one of them had been at Peterſburg. We had on board a ſeaman of that country, who converſed with them in his native language. They permitted me to copy a large chart of the iſlands to the north of Japan, and promiſed me to bring one of their own doing the next day. After mutual civilities, they went on ſhore. The maſter returned in the evening, having found a very good harbour in the N. E. corner of the bay, formed by the apparent iſland, which he diſcovered to be a peninſula.

"26th. Fine weather enabled us to get every thing from the ſhore, and we prepared for going to ſea. Our Japaneſe friends joined our party at dinner, and preſented me with a chart of their own doing; in return I gave them Captain Cook's general chart of the world, which gratified them extremely. They were curious in making remarks on whatever they ſaw; and what they could not comprehend, they immediately repreſented in India ink drawings. They ſeemed highly pleaſed to hear that we intended to depart ſhortly." P. 96.

They next viſited the Kurile Iſlands, of which Mareekan was the boundary of this, as well as of La Perouſe's voyage. Ranging the eaſtern coaſt of Japan, and paſſing to the Lieuchieux Iſlands, they proceeded to Macao, thus completing the firſt part of the expedition. Their ſecond expedition was to the north through the Straits of Sangaar, returning by the coaſt of the Corea, and the Yellow Sea. Unfortunately, their ſhip was wrecked on a coral reef off the iſland of Typinſan; the deſcription of whoſe natives, their manners, country, and habitations, is very intereſting. This misfortune occaſioned their return to China; where, having diſpoſed of his ſupernumeraries, Captain Broughton proceeded to ſurvey the coaſts of Tartary and Corea. The deſcription of the iſland of Lieuchieux, called by the natives Loochoo, is among the moſt entertaining parts of the volume; nor is that of Matzmai at all leſs ſo. We ſhall give one extract more, repreſenting the iſland of Tzima, between Japan and the coaſt of Corea.

"It continued raining without intermiſſion till day-light, when we had fair and pleaſant weather, with the wind from the N. W. quarter.

The

The ſea was open to us from the ſouth to S. 23° E.; and in the angle we ſaw very diſtinctly the iſland of Tzima, at ten leagues diſtance.

" Early in the morning we were ſurrounded by boats full of men, women, and children, whoſe curioſity had brought them off to ſee the ſtrange veſſel. They were univerſally cloathed in linen garments made into looſe jackets and trowſers, quilted or doubled; and ſome of them wore large looſe gowns. The women had a ſhort petticoat over their trowſers; and both ſexes, linen boots, with ſandals made of rice ſtraw. The men wore their hair in a knot tied up to the crown, and the women had theirs twiſted and plaited round their heads.

" The features and complexions of theſe people reſembled the Chineſe, particularly their ſmall eyes; and in general all our viſitors were extremely ordinary in their perſons: but it is to be remembered there were no young women in the party; the females being compoſed entirely of old women and children.

" In the morning we went on ſhore in ſearch of water, landing at the village for that purpoſe; and from thence one of the inhabitants conducted us to a fine run of water, moſt conveniently ſituated for our purpoſe. We were in want both of wood and water; but of the former article the country ſeemed very deficient. After taking ſome altitudes for the watch, and obſerving the diſtances for the longitude, we took a walk, attended by a numerous party of the villagers. The habour, we perceived, extended ſome diſtance to the weſtward of the rocks we had noticed in coming in, and alſo to the N. E. and S. W. of them, terminating in ſmall bays that afforded ſhelter from all winds. Many villages were ſcattered round the harbour; and in the N. W. part we obſerved a large town, encircled with ſtone walls, and battlements upon them. Several junks were *laying* in a baſon near it, protected by a pier. Another mole or baſon appeared to the S. W. of the other, near ſome white houſes of a ſuperior conſtruction, encloſed by a thick wood.

" The villages ſeemed to abound with people, and the harbour was full of boats ſailing about on their different avocations. They were ſimilar in figure, though inferior in workmanſhip, to the Chineſe boats; and like them made uſe of ſkulls and matted ſails.

" As we came near another village they ſtopped, and begged we would not proceed any farther; and we complied with their requeſt. On our return we remarked ſeveral graves, which the natives had pointed out and explained to us: they were placed in an eaſt and weſt direction, and the ground elevated over them. Trees were planted in a ſemi-circular form round moſt of them, and univerſally diſtinguiſhed by ſome ſtone work.

" We got on board to dinner; and in the afternoon we were viſited by ſome ſuperior people, who came from up the harbour. They were dreſſed in large looſe gowns, and were paid great deference to by the common people. They had on large black hats, with high crowns, manufactured with a ſtrong gauze not unlike horſe hair, very ſtiff and ſtrong. They tied them under the chin; and theſe hats, ſerving as umbrellas, were three feet in diameter.

" Each perſon carried a fan, with a ſmall fillagree box attached to it, containing perfume; and a knife handſomely mounted was faſtened

round their waiſt. A boy attended each of them, who had charge of their tobacco pipes; and whoſe occupation was to keep their dreſſes ſmooth. Moſt of them wore their beards long.

" Their inquiries ſeemed to tend to a knowledge of what brought us to their country; but I fear our replies gave them very little ſatisfaction, as we could ſo little comprehend each other. They were ſeemingly pleaſed with their reception, and ſoon after took leave of us.

" We went on ſhore to aſcend the high land near us to the ſouth, and from thence to take ſome bearings. Our view from the top was very extenſive; and we ſaw diſtinctly over every part of the harbour. Our angles were however uſeleſs, the needle being ſo ſtrongly affected as to point eaſt inſtead of north, owing to ſome magnetic power in the mountain, which would not admit the needle pointing true in any ſituation. This hill was high and rocky; but the ſides produced coarſe graſs, on which cattle were feeding; and in the lower parts, ſome paddy fields.

" On our return on board in the evening we found the veſſel crowded with viſitors, nor could we get rid of them till dark, and even with great difficulty, uſing almoſt violence to induce them to go into their boats. At laſt they went on ſhore.

" Soon after dark we were ſurprized ſeeing theſe boats coming off from the ſhore, full of men, and very deſirous to come on board. I did not chuſe to permit them, and they came to an anchor along ſide. As we were unacquainted with their intentions, their conduct appeared to us ſuſpicious; and we prepared for the worſt, having every body ſtationed at their quarters. In a ſhort time a boat came to them from the ſhore with lights, which being diſtributed amongſt the others, after ſome conſultation, they took up their anchors and rowed on ſhore to the village.

" Freſh breezes and very pleaſant weather from the N. W. quarter: the nights were cool and the days warm, having a clear ſun. We had no boats off till after breakfaſt, when two came full of viſitors, dreſſed in a ſuperior ſtyle to any we had yet ſeen. In each were ſome ſoldiers carrying ſmall ſpears, that were as ſtaffs to their colours, which were a blue ſattin field, with their arms in yellow characters. The hats of the ſoldiers were decorated with peacock's feathers. They made me a preſent of ſalt fiſh, rice, and ſea-weed (fucus ſacharinus).

" After many inquiries reſpecting us, we plainly ſaw they were extremely anxious for our departure, which I explained to them was impoſſible, as we were much in want of wood, water, and refreſhments. They immediately offered to ſend us any quantity of the former; but I could not perſuade them to ſend any of the cattle we pointed out to them, grazing on the ſhore. As money appeared of no value, and we had no other means to induce them, we were under the neceſſity of bearing with the diſappointment, of ſeeing daily what we could not procure.

" Theſe great men were dreſſed in the ſame form as the others we had before ſeen, but their garments were much finer; and the outer one was of a light blue gauze or tiffany,

" Under their chins, as if tying their large black hats, they had a ſtring of large beads, either agate, amber, or black wood, which

was ſuſpended in a bow over their right ears. Some of their hats were tipped with ſilver round the crown.

"The attendants and thoſe in office paid theſe men the moſt ſubmiſſive reſpect, always ſpeaking and anſwering the queſtions put to them in a ſtooping poſture, looking upon the deck." P. 329.

This is moſt undoubtedly a valuable work; but more pains ſhould have been taken about its accuracy. Many errors of the preſs occur; the proper names are not always ſpelt alike; the charts will be ſatisfactory only to navigators; and the ſingle engraving of the man and woman of Volcano Bay is miſerably executed.

ART. VIII. *Obſervations on the Diſeaſe called the Plague, the Dyſentery, the Ophthalmy of Egypt; and on the Means of Prevention. With ſome Remarks on the Yellow Fever of Cadiz; and the Deſcription and Plan of an Hoſpital for the Reception of Patients affected with Epidemic and Contagious Diſeaſes. By P. Aſſalini, M. D. One of the chief Surgeons of the Conſular Guard, &c. &c. Tranſlated from the French, by Adam Neale, Surgeon.* 12mo. 218 pp. 4s. Mawman. 1804.

DOCTOR ASSALINI was a medical officer in the French army which invaded Egypt, and afterwards penetrated into Syria, under the command of Bonaparte. In the courſe of theſe campaigns, that army became afflicted with the plague and other diſeaſes, to which natives as well as ſtrangers are liable in thoſe countries; which were occupied by the French long enough to give this and other intelligent phyſicians full opportunity of acquiring a practical knowledge of ſome other endemic affections, beſides the plague. The tranſlator regrets that none of our own countrymen who went out with the expedition to Egypt, have as yet come forward with the information they muſt have collected on the laſt-mentioned diſeaſe; but this regret will ceaſe now, that Mr. M'Gregor's Obſervations* have been publiſhed; which, it would appear, were ſent to preſs nearly at the ſame time with this tranſlation.

Monſ. Aſſalini is at a loſs by what name he ſhould call the plague. But why this ſqueamiſhneſs againſt a name ſo long eſtabliſhed? From motives of policy, it may be right to conceal the plague from the vulgar (if it be poſſible to conceal it) under another name, when it breaks out in a fleet or army;

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* V. Supra ART. IV.

but

but in a treatiſe addreſſed to medical men, there need be no difficulty how it ſhould be called. *Fever with buboes, or bubonic fever*, would indeed be preferable, as being more characteriſtic, if the plague were *always* accompanied with inguinal or axillary tumors; but as theſe are often abſent, that name is exceptionable; and we ſee no good reaſon why we ſhould not abide by the old terms, plague, and peſtilential fever. This point, however, is altogether of little conſequence. A circumſtance of much greater moment, is that which relates to the contagious or non-contagious nature of this diſorder. This author maintains the latter opinion.

"Although a great many perſons were attacked with *the fever with buboes*, after having communication with the ſick, there was a ſtill greater number on whom this intercourſe produced no ſuch effect; and, on the other hand, many, in ſpite of the moſt complete ſhutting up, fell under its influence. The Egyptians, Syrians, and Turks, who communicated without any precaution with the ſick, and ſhared the effects of thoſe who died, did not contract the diſeaſe. The neglect with which the regulations of lazarettoes, and the laws of quarantine on the roads from Alexandria and Damietta to Cairo were obſerved, did not occaſion the diſeaſe to ſpread itſelf to the latter city. Into the hoſpital of Ibrahim Bey, three patients were received, who died two days after of the diſeaſe; yet of ſixty who were then in that hoſpital, not one caught the contagion. The phyſicians of the country, and Citizens Deſgenettes and Larray braved the contagion throughout; the firſt inoculated himſelf in the arms and groins, yet none of them were attacked with the diſeaſe. The author himſelf received on his hands the pus of buboes which he was laying open; he ſlept in ſheets waſhed by a woman who died the next day of the diſeaſe: a ſick woman repoſed herſelf on his bed, and died in like manner on the day after; yet he had no attack of the malady." (Thouret's and Hallé's ſubjoined Report.)

Whatever doubts they may raiſe in ſome minds, theſe arguments appear to us by no means convincing. It is not denied, at the outſet, that of thoſe who had communication with the ſick, many were afterwards attacked with the ſame diſorder. If this did not happen in all the inſtances mentioned, the contrary poſitive fact is not thereby invalidated; and, though ſeveral might fall ill among thoſe who adopted the ſyſtem of *ſhutting up* in the completeſt manner; yet may it be ſuſpected, that they either reſorted to that ſyſtem too late (having previouſly been in the way of contagion), or that after their ſecluſion, the contagion gained admiſſion, through ſome channel or other, in ſpite of all their precautions. If other proofs were wanting of the utility of ſhutting up, that alone of the Orphan-Hoſpital at Moſcow (ſee De Mertens on the Plague, Brit. Crit. xiii. 551) would ſuffice. In oppoſition to the ſtatement of Deſ-

genettes having inoculated himſelf, and of the author having received the pus of buboes on his hands, with impunity, may be quoted the inſtance of our countryman Dr. Whyte (ſee M'Gregor's Medical Sketches), who fell a victim to his ſcepticiſm in this particular. Negative facts have but little weight. Every practitioner knows, that many people who never had the ſmall-pox have been inoculated without taking the diſorder; yet who would thence infer, that the ſmall-pox is not communicable by contagion? We are ready to allow, that M. Aſſalini poſſeſſes much ingenuity; but he has certainly been blind to a well-eſtabliſhed fact, namely, that the diſeaſe called the plague is communicable by contact. This being eſtabliſhed, the utility of ſhutting up, and of quarantine, muſt be obvious; and we think no good whatever can reſult from the attempt here made to undervalue them, or to repreſent them as unneceſſary. The production of this diſorder (the plague) he aſcribes to a combination of cauſes, namely, climate, the ſtate of the weather, and the influences of filth and marſhes. He lays down three indications of cure: 1. to diminiſh plethora, when it exiſts; 2. to empty the primæ viæ, when they are loaded; and, 3. to excite perſpiration. The two firſt being conditional, the laſt is the grand and eſſential part of the treatment. He frequently preſcribed a decoction of equal proportions of Peruvian bark and coffee, which went by the name of *bitter coffee*. He alſo employed coffee without ſugar, and mixed with citron juice, as a preſervative againſt the plague. He makes favourable mention of oily frictions, which are generally followed by profuſe ſweats, to which he thinks their beneficial operation is to be attributed.

After this, the author proceeds to the conſideration of the other topics mentioned in the title-page. In particular, he ſeems to doubt that the yellow fever, which broke out at Cadiz in 1800, was an imported diſeaſe, or that it ſpread by contagion. On the ſubject of dyſentery, he mentions that the phyſians of Cairo preſcribe, with good effect, the rind of the fruit of the baobab-tree (Adanſonia) in theſe caſes. Beſides ſmall doſes, frequently repeated, of the rind in powder, they alſo employ the ſubſtance adhering to the ſeeds, which has a ſouriſh-ſweet agreeable taſte. Then follow the author's remarks on the Egyptian Ophthalmia; and, laſtly, a deſcription and plan of an hoſpital for ſoldiers attacked in Egypt with the plague, with obſervations.

ART.

ART. IX. *The Hiſtory of the Invaſion of Switzerland by the French, and the Deſtruction of the democratical Republics of Schwitz, Uri, and Unterwalden. By Henry Zſchokke, National Prefect of the Canton of Bazil. Tranſlated from the French of J. B. Briatte, Secretary of Legation to the Helvetic Republic at Paris. With a Preface and Supplement by the Tranſlator.* 8vo. 7s. Longman and Rees. 1803.

IT is ſomewhere remarked by Gibbon, that Hiſtory would but ill execute her honourable office, did ſhe condeſcend to plead the cauſe of tyrants, or vindicate the maxims of perſecution. Of all the atrocious proceedings on the part of the French, which provoke the aſtoniſhment, and juſtify the indignation of mankind, the artifices, the perfidy, and cruelty with which they accompliſhed the deſtruction of the liberty of Switzerland, ſeem to exhibit the largeſt field for hiſtorical ſeverity. This is in part exhibited in the publication before us, which preſents the reader with a plain and energetic, though conciſe account, of the invaſion of Switzerland generally, but more particularly with the deſtruction of the republics of Schwitz, Uri, and Unterwalden. It is the performance of an author very advantageouſly known by many eſteemed works; and who, in 1798, was nominated by the Helvetic Directory, Commiſſioner of Government, and charged with the grateful office of healing, as far as they could be healed, the ravages of war. It may therefore be conſidered as authentic in the firſt inſtance; to which may be added, that it has been circulated with extreme avidity in Switzerland and Germany; has been tranſlated into French, from which verſion, which is aſſerted to be perfectly faithful, the preſent work has been taken.

A rapid glance is taken, in the firſt part of the performance, of the hiſtory of Switzerland, and the progreſs and confirmation of the Helvetic Confederacy; from which it appears, that the canton of Schwitz, from firſt laying the foundations of liberty, had the honour of giving its name to the reſt of Helvetia. The religion, the employments, and the manners of this ſimple people, are alſo diſcuſſed at ſome length; but we wiſh more particularly to direct the reader's attention to the profeſſed object of the book, the invaſion of the country by the French, which is thus introduced.

"The inhabitants of the Alps, without troubling themſelves with the terrible conteſt between people and kings, enjoyed in tranquillity the bleſſings of peace. Free from every foreign yoke, knowing no laws but thoſe which they had given themſelves, if they ſuffered under evils,

evils, it was only to themſelves that they could attribute them. We have ſeen that they were rude and without culture; but cuſtom guided them in the path of juſtice; and the abſence of violent paſſions preſerved them in that calm which the virtues always accompany. They lived in ſolitude, without renown or envy, and were on that account the happier. The political ſtorms, which murmured at a diſtance, ſeemed to ſtop at the ſummits of their mountains. States fell in pieces, and diſappeared from the map; a general confuſion agitated the half of Europe; and they alone, ſcarcely apprized of the events, little thought that the moment was at hand in which they were to be involved in the vortex: foreign nations were trembling for their fate before they even ſuſpected the approach of danger.

"The French nation, within a few years, had levelled the throne of its kings, terrified the world by the ſplendor of its triumphs, and defeated the confederacy of united ſovereigns. It remained victorious, but inſulated in Europe; environed by princes reduced to inſignificance, but whoſe hatred was implacable.

"The magiſtrates of this great and new republic recognized the danger of their inſulated condition. The elements of which this empire was compoſed, and the form of its government, were too different from thoſe of other countries to hope any ſolid and durable alliance betwixt them and France.

"Between ſtates, as between individuals, there is no real union, except that which is founded upon ſimilar principles and intereſts: ſimilarity in power and riches never ſuffice for its conſolidation. France wiſhed to ſecure the fruit of her victories; ſhe wiſhed a guarantee for her future tranquillity; and to attain theſe ends ſhe reſolved to ſurround herſelf with countries whoſe organization reſembled her own. She therefore, with all her power, favoured revolutions among her neighbours, by entruſting the reins of government into the hands of thoſe who for a long time had been unſucceſsfully combating the enemies of the rights of man. In this manner were created the Batavian, Ligurian, Ciſalpine, and Roman republics.

"Nations are always, with reſpect to each other, in a ſtate of nature: there exiſts between them no other law than that of force and general agreement. There will never be any real public law, unleſs the dream of poets be fulfilled, that of the creation of a ſupreme tribunal, which ſhall decide concerning the grievances prevailing between different nations. It is doubtleſs painful, that juſtice muſt give way to the combination of imperious circumſtances; but ſuch is the courſe of events in this world; and the wiſe man conſoles himſelf if, among the wrecks of ſubverted order, he can hope to diſcover the elements of a better hereafter.

"The Helvetic confederacy, incoherent in its parts, and long threatening diſſolution, now ſaw this termination at hand. Different kinds of inteſtine diſturbance; the remonſtrances of the governed; the blind haughtineſs of the governors; the mutual rivalſhip between the cantons, all united in the work of deſtruction. France, ſeeing with pleaſure the diſſentions which tore the confederates, did not delay to profit by them. She fomented the diſcord, fed the hatred and the hopes of parties, excited the cantons againſt each other, and thus

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made way for the revolution in Helvetia, which was soon to break out.

" The cantons of Berne, Zurich, and Basil had already penetrated the secret designs of France, and were almost in open rupture with her, while the Waldstaeten, still in security, followed their ancient routine, without troubling themselves with the alarms of their neighbours. They thought, that by abstaining from interference with the affairs of others, none would interfere with theirs; and that the pacific prudence of their conduct would secure them from every danger. But the first days of December, 1797, brought on the precursive signs of that terrible hurricane which, after having threatened for seven months, was at length totally to overthrow the government under which these people had lived the four past centuries. Zurich, the first canton of the Helvetic league, invited them to a general conference, " rendered necessary by existing circumstances, and the purpose of which was to concert measures for warding off the evils with which the country was menaced*." P. 99.

The intrigues of the French agents, and the agitation of the people of Helvetia, are now detailed with plain and unadorned frankness: of this people, notwithstanding all the artifices exercised upon them, " the great majority, led by the recollection of the blessings of a hundred years peace, by that of the flourishing condition of their country, and the crimes with which the French Revolution had been stained, detested every kind of political innovation". But all was vain; the foreign interference of the French first discomposed the union, and they fell successively under the machinations and force of the common enemy. Confusion and discord spread their influence around, and the French were finally triumphant. France, which affected to preach war to thrones, and peace to cottages, led its destructive armies against the humble cabins of peasants and herdsmen. Yet the contest, though short, was, on the part of the democratic cantons, Schwitz, Uri, and Unterwalden, so noble and so magnanimous, that the struggle must ever be recorded to their immortal honour. The following short extract, which we transcribe with a mixture of grief and anger, will at the same time manifest the noble spirit with which the Swiss were animated, and the treachery to which they fell victims.

" All the frontiers of the antient canton of Schwitz, except a small part covered by the Mattathal, were now exposed; and it was necessary with fewer than four thousand men to line an extent of near twenty-five leagues, and to make head against much superior French

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" * Circular letter of Zurich to the Cantons, dated 7th December, 1797."

forces

forces which advanced from all quarters. The laſt ray of hope of ſaving the country vaniſhed at this aſpect of affairs. "What remains for us now (ſaid the ſoldiers) but to die the glorious death of our anceſtors?"

"The effect of ſo many misfortunes, however, was to augment the general enthuſiaſm, and carry it to the higheſt pitch. The old men and children deſired to ſhare the glory of falling with their country. Women and girls employed themſelves in dragging the cannon taken at Lucerne from Brunnen, and they conveyed them over rocks by frightful roads as far as Rothenthurm. They were almoſt all armed, and chiefly with clubs. Many of them had adopted as a mark of diſtinction a knot of white ribbon round the head. Wherever they met with a coward who ſought to withdraw himſelf by flight from the danger of his country, they ſtopped him, and forced him to return to the frontier, and take his place in the ranks of the army. Thus the internal police of the country was managed by the weaker ſex, while their fathers, their huſbands, their ſons, their brothers, guarded the ſummits of the mountains, and faced the foe and death.

"On their parts, immoveable as the rocks on which they ſtood, they waited courageouſly for an occaſion to devote themſelves for their country. They wiſhed to renew upon the green heights of Morgarten the ſacred monument of the antient valour of the Swiſs, and to leave to their poſterity, if not freedom, at leaſt a memorable example of what a free people can do in its defence*.

"Aloys Reding, aſſured of the diſpoſition of his ſoldiers, turned to them, and thus addreſſed them:

"Brave comrades, dear fellow citizens, the deciſive moment is now at hand! Surrounded with enemies, abandoned by our friends, it remains for us only to know if we can bravely follow the example which our anceſtors left us at Morgarten. An almoſt certain death awaits us. If any one fears it, let him retire: no reproaches on our part ſhall attend him. Let us not mutually deceive ourſelves at this ſolemn hour. I had rather have a hundred men prepared for every event, and upon whom I can rely, than five hundred who would ſpread confuſion by their flight, and by a perfidious retreat would fruitleſsly ſacrifice the brave men who ſtill reſiſted. As to myſelf, I promiſe not to forſake you, even in the greateſt peril. DEATH AND NO RETREAT! If you ſhare my reſolution, let two men come forth from your ranks, and ſwear to me in your name that you will be faithful to your words†."

"* The greater part of the inhabitants of Schwitz had an opinion, that in loſing the form of government eſtabliſhed by their anceſtors, they at the ſame time ſhould loſe all liberty, civil and religious, and become the vaſſals of France.

"† The author of this work vouches for the authenticity of this harangue, as well as for that of another which we ſhall ſoon repeat. He avers that both are given ſimply and purely, as they were pronounced on the field of battle, and without the leaſt poetical embelliſhment."

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"The soldiers, resting on their arms, heard in a kind of religious silence the words of their chief, and some of these hardy warriors were seen melted to tears: when he had ceased, a thousand voices were heard; and "We will share your fate! we will never forsake you!" resounded on all sides. Two men then came from the ranks, and extended their hands to Reding, in sign of fidelity for life and death. This treaty between the chief and his soldiers was sworn in the open air, and in the face of heaven, and bears the stamp of patriarchal manners worthy of the golden age.

"The night between the 1st and 2d of May meantime approached. From distance to distance were perceived fires kindled for signals. The soldiers slept on the ground near their arms. Aloys Reding repaired to the village of Rothenthurm, the scattered cottages of which border the high road from Schwitz to Einsiedlen. He there found the council of war, which, in order to be nearer the army, had removed thither from Arth. Reding took with him the dispositions relative to the formation of a second line of defence, in case it should be necessary to abandon the first.

"This conference, besides its importance from the objects discussed in it, was also remarkable by the presence of the celebrated rector of Einsiedlen, Marianus Herzog, who acted a principal part in it. This man was to the northern part of the canton of Schwitz, what Paul Styger was to the southern. Not less proud, ambitious, intriguing, and crafty, he even surpassed his rival in hypocrisy and fanaticism. There was no excess to which he had not given way, no crime which he had not committed; and yet the multitude, whose affections he had been able to captivate, regarded him as a model of virtue; and whilst he was digging the tomb of his country and the church, he was proclaimed the saviour and martyr of both. Sure of the favour of the people, he employed it to the forwarding of his perfidious designs, and placed himself at the head of the administration of the small town of Einsiedlen. His power increased to such a degree, that he disposed at his pleasure of the troops of this part of the canton; while the officers, to avoid being massacred by their own soldiers, rendered complete fanatics, were obliged to submit to his caprices without the least remonstrance. Not content with this, he wished to extend his influence over the rest of the canton; and for this purpose employed emissaries to spread through it disorder and disorganization. All his practices and cares tended to ruin the authority of the men who still preserved some credit with the people. The council of war was especially the body whose power and influence he laboured to undermine.

"He had caused, on May the 1st, 600 men of Einsiedlen to occupy the important defiles of Mount Ezel, a formidable bulwark of the canton of Schwitz, washed by the lake of Zurich, and he loudly demanded of colonel Reding an officer to be placed at the head of this troop. But none of those in the battalions of Schwitz chose to divide the command with this imperious monk, well assured that the orders they should have to give would not be executed if they were contrary to the capricious notions of Marianus. Reding in consequence told the men of Einsiedlin, that since they had made their warlike prepara-

tions under the direction of their rector, he could send them no other chief. "I have no confidence (he added) in him whom you have taken for your leader; I consider him as an enthusiast from whom no good is to be expected; but I rely upon the courage and fidelity which distinguish the officers and soldiers of Einsiedlen*."

"This warrior of a new mould arrived at midnight at the house where the council of war was assembled, and no one ventured to refuse him admittance. When the question of forming a second line of defence was agitated, he said, with warmth, that it was useless to deliberate upon this matter, the very idea of which indicated an improper fear. "We shall be conquerors (he added) if every post be as well defended as I mean to defend that of Schindellegi. I swear to you by all the saints, that the soldiers of Einsiedlen and I will fight at this post to the last drop of our blood." Before he retired he renewed this oath to colonel Reding, and promised to give him immediate information of every thing important that might occur.

"On the 2d of May, at ten in the morning, the French, to the number of 2000 men, appeared before the Schindellegi. The chasseurs engaged, and held the enemy in check almost two hours, so as to give time to two battalions of Schwitz to advance with their cannon, and take part in the action. An hour after noon, the fire of the French, which had gradually slackened, ceased entirely.

"The Swiss on this morning fought not like unexperienced herdsmen, but as well and bravely as veterans grown gray in the service. All advanced with ardour, and were impatient to come to the bayonet. Several of them, though wounded, would never quit the field. A soldier, among others, having early received a considerable wound in his leg, and at noon a shot in the body, continued to fight with the same courage, till a third wound in his arm absolutely prevented him from handling his weapon. Then alone he thought it time to retire, and walked eight leagues to his home. Concealed behind rocks and trees as marksmen, there were always two in the same post; and none were heard to lament over their own wounds, or the death of their comrades. Every one envied the lot of him who, on that memorable day, fell in the cause of his country." P. 295.

The name of Aloys Reding will be dear to posterity, nor will the memory of the deeds of his gallant countrymen ever be forgotten. Lamentable indeed it is, that such valour and such prowess should be ineffectual; but these patriots did not yield till they had demonstrated the noblest attachment to their duty, after being also most unworthily led aside by the basest treachery.

"* The Waldstaeten seemed destined to be the victims of their priests. The people of the canton of Unterwalden, as much blinded as those of Schwitz, had likewise given all their confidence to two capuchins, who during that war took a leading part in their affairs."

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The tranſlation deſerves the higheſt praiſe; this has all the ſpirit of an original work, and appears to have been performed by one who partook of the gallant ſpirit, and ſympathized in the calamities which he records. The Supplement is almoſt too affecting to be read. It deſcribes the cruel proceedings of the French, who it ſeems were diſſatisfied with the moderation of their General, and urged him to find reaſons to break his treaty. This, of courſe, was done; and ſcenes of murder, devaſtation, and horror ſucceeded. Bonaparte, after much inſolent language and injurious treatment, fearing again to inflame the deſperate valour which proved ſo fatal to many of his beſt troops, has condeſcended finally to treat the democratic cantons with greater indulgence. They are allowed to retain their popular inſtitutions, their general aſſemblies, their convents, and, what they highly prize, the name of Swiſs. The appellation of Helvetians they conſidered with diſdain and diſguſt. Their gallant leaders were releaſed from the confinement into which they had moſt unjuſtly, and moſt cruelly, been thrown, and were permitted to reſume their magiſterial functions. If they ſhall again enjoy their former tranquillity and humble happineſs, the blood of their patriots will not, as the tranſlator forcibly remarks, have been ſhed in vain.

ART. X. *A Reply to Academicus, in a Letter addreſſed to the Rev. Mr. Michell, M. A. Fellow of King's College in Cambridge. By a Friend of the Rev. Dr. Kipling, Dean of Peterborough.* 8vo. 77 pp. Hurſt, London; Deighton, Cambridge; Todd, York. 1804.

HAD this maſterly tract fallen into our hands before we reviewed the *Remarks*, to which it is a Reply, it would not only have ſaved us ſome trouble, but alſo have prevented us from making to Academicus a conceſſion, which we now find he had no right to claim, and which was in ſome degree injurious to the well-earned reputation of the Dean of Peterborough. The reaſon why the author, who ſubſcribes ACADEMICUS JUNIOR, addreſſes his Letter to the Rev. MR. MICHELL, we think it incumbent on us to lay before our readers in his own words.

After obſerving that printers and bookſellers are acceſſaries to the circulating of every publiſhed libel, and that Mr. Michell, who, we underſtand, is now, or lately was, one of the Syndics of the Cambridge preſs, was acceſſary to the publiſhing of the Remarks by Academicus, he proceeds thus:

" My friend, the Dean of Peterborough, publiſhed in June laſt a ſmall volume to demonſtrate, that the Articles of the Church of England are not Calviniſtic. About ſix months afterwards appeared remarks on the Dean's pamphlet. The author of thoſe remarks choſe not, for wiſe reaſons no doubt, either to prefix his name to what he had written, or to truſt any bookſeller with it; but to prevent himſelf from being diſcovered, conſigned to you, Sir, the publication of his work. By avowing, as you do avow, that you are the editor of this pamphlet, you acknowledge yourſelf to be an acceſſary; and by concealing the author's name, you have tacitly taken upon yourſelf to be reſponſible for its contents. You are a reſponſible acceſſary therefore at leaſt.

" As the term " acceſſary" has every where an unfavourable acceptation, it is neceſſary that I ſhould mention, before I proceed any farther, why I deem your publication a criminal one. It is criminal in my opinion, Sir, on three accounts. Firſt, becauſe of its miſchievous tendency. Secondly, becauſe of the baſe and diſhoneſt means, to which its author has reſorted. Thirdly, becauſe it is libellous. Its direct tendency is to countenance and encourage the factious practices of thoſe numerous methodiſtic and evangelical preachers, who are now ſtriving with the utmoſt vehemence, both in their public harangues, and in their private meetings, to render the eſtabliſhed clergy contemptible and uſeleſs. The diſhonourable means, of which its author has made uſe, are miſquotation, miſrepreſentation, and falſhood. It is libellous, becauſe in one place it is aſſerted and ſtrenuouſly maintained, that the Calviniſtic doctrine of reprobation, than which a more impious tenet never was broached, is a doctrine of the Church of England; and we have lately been told by a moſt learned judge from the bench, that *to vilify either the government or the religion of this country, is to libel its conſtitution.*

" Thus much being premiſed, I ſhall now enter upon an examination of thoſe remarks, which you have publiſhed upon my friend's pamphlet. They relate partly to the Articles, and partly to the Liturgy, of the church eſtabliſhed in this country; and as thoſe remarks, which relate to the Articles, have the precedence in your work, I ſhall commence my examination and reply with diſcuſſing and deciding upon them. Theſe ſeven Articles, the contents of which are alone the object of the preſent controverſy, are the 8th, the 9th, the 10th, the 12th, the 16th, the 17th, and the 31ſt. Theſe ſhall be the ſeven heads or diviſions of my examination and reply."

The examination and reply are conducted through theſe ſeven heads with perfect fairneſs, and with great ability; and the concluſion, that " the Articles of our Church are not Calviniſtical", is ſo completely eſtabliſhed, that we venture to ſay, that neither *Mr. Michell* nor *Academicus*, if they be different perſons, will ever overturn it. Where all is excellent, it would be difficult, in giving ſpecimens, to make a ſelection; but we have no ſelection to make. Having too haſtily admitted (vol. xxiii. p. 497) that the remarks of Academicus on the

12th and 16th Articles of our Church, "ſeem to vindicate Calvin from ſome of the charges brought againſt him by Dr. Kipling"; and the Reply of Academicus, Jun. having convinced us of our miſtake, we feel it a duty to ſubmit what he ſays on theſe two Articles to the judgment of our readers.

"Your remarks under this head (the 12th Article) are introduced by the following preface: "on the ſubject of good works Calvin ſays expreſsly, that they are the fruits of grace. In the 12th Article it is expreſsly ſaid, that good works are the fruits of faith. In this Article, therefore, ſays the Dean, p. 33, the founders of our church have flatly contradicted Calvin". He does ſay ſo; and immediately ſubjoins an argument to prove, that what he has ſaid is true. The argument is this:—It is evident, he obſerves, from theſe words—"omne bonum in nobis opus non niſi gratiam facere", which occur in that ſection, wherein Calvin expreſsly affirms good works to be the fruits of grace—it is evident from theſe words, that by grace Calvin underſtood there the *invincible agent*, by whom alone, as he thought and aſſerted, every good work in us is wholly done and performed. But if every good work in us is in no degree our's, but is wholly and ſolely the workmanſhip of invincible grace, faith, as the Dean infers, can have no ſhare in the production of them. They are the fruits, not of faith, as is affirmed in this 12th Article, but of invincible grace. This reaſoning you have kept out of ſight, and have proceeded to make remarks on what you thought fit to bring forward, juſt as though no ſuch reaſoning exiſted.

"Your firſt remark is this: "I will take the liberty of ſuggeſting to the Dean, that the Scripture agrees with Calvin in calling good works the fruit of the ſpirit. (Gal. v. 22.) The fruit of the ſpirit is love, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance. But if theſe good works are the fruit of the ſpirit, they are the fruit of grace. Hence it follows, that our 12th Article cannot flatly contradict Calvin without being equally contradictory to St. Paul". This Sir, does *not* follow. Had it been true, that the Apoſtle, to this expreſſion, *the fruit of the ſpirit*, and Calvin to theſe words, *the fruit of grace*, annexed the very ſame idea, then indeed your inference would have been juſt. This, however, is not true. For though by grace Calvin, and by the ſpirit St. Paul, denominated the ſame agent, namely, the third perſon in the Trinity, yet the opinions which they entertained concerning the operations of this divine perſon were very widely different. By grace Calvin underſtood an agent who operates *invincibly* on men, and is ſole operator in the work of ſalvation. But ſuch by no means was the Apoſtle's notion of the influences of the ſpirit; and this in effect you have yourſelf acknowledged, by contending for a *co-operating* grace. According to Calvin, good works are the fruit of grace *alone*. But we have your authority for ſaying, that according to St. Paul good works are the fruit of the ſpirit *in part* only. This 12th Article of our church therefore may flatly contradict Calvin without in the leaſt contradicting St. Paul. In the two following paragraphs you attempt to demonſtrate, both from Scripture and from our 13th Article, that "faith is a fruit of grace".

And

And having, as you thought, eſtabliſhed this point, you add—" hence it follows, that good works, which are the fruit of faith, are alſo the fruit of grace". What a ſophiſm! Is this good logic—an apple is the produce of a tree—that tree is the produce of the earth; ergo, an apple is the produce of the earth? Or this—A is the ſon of B; B is the ſon of C: therefore C is A's father?

" ARTICLE 16.

" Having tranſcribed this Article at length, you then tell us, that " from the expreſſion, *we may riſe again*, which occurs in it, the Dean has inferred, p. 39, that poſſibly we may *not* riſe again, contrary to Calvin's doctrine of final perſeverance, and that the fallacy of this argument is evident from the deſign of Article". In order for the reader to judge whether the deſign of this Article does prove my friend's argument to be fallacious or not, I ſhall repeat the argument, and then produce the deſign.

" The Dean's argument is this. In the 16th Article are theſe words, " by the grace of God we *may* riſe again". In the Latin edition it is, " *poſſumus* denuo reſurgere". It is affirmed, therefore, in this Article, only that it is *poſſible* for an elect of God, who has fallen into ſin, to riſe again. But if it is only poſſible for him to riſe again, it is alſo poſſible that he may not riſe again, but may fall away finally. Calvin on the contrary maintains, that this is impoſſible.—This reaſoning is wholly founded on the words *may*, and *poſſumus*, each taken in its literal ſenſe.

" The deſign of the Article is, you ſay, to condemn two hereſies. Firſt, that after receiving the Holy Ghoſt, it is impoſſible to ſin. In oppoſition to which the Article affirms, that we may depart from grace given. The ſecond hereſy is, that ſin committed after receiving the Holy Ghoſt is unpardonable. In oppoſition to which, this Article affirms, that by the grace of God we *may* riſe again and repent".

" But does this deſign prove, that the words *may* and *poſſumus*, on the literal meaning of which the Dean's argument is wholly founded, are not to be interpreted literally? The word *poſſumus* you have artfully ſuppreſſed.

" Every Calviniſt maintains, that an elect *cannot* fall away finally, but *muſt* riſe again and repent. And had the framers of our Articles been, as you contend they were, rigid Calviniſts, ſuch muſt have been their opinion. Though, therefore, theſe words of the Article—" by the grace of God we *may* riſe again", were ſufficiently forcible to condemn this hereſy—" ſin committed after receiving the Holy Ghoſt is unpardonable",—yet they are not the words which the framers of our Articles, had they been Calviniſts, would have uſed for this purpoſe. No believer in the Goſpel would ſay a dead man *may* riſe from the grave, and live hereafter": the language of a Chriſtian is, " We *muſt* all riſe from the grave, and live again". In like manner thoſe divines by whom our Articles were compoſed, had they been Calviniſts, would have written thus—" by the grace of God we *muſt* riſe again, and repent (amend our lives)". Thoſe words would both have expreſſed what they really thought, which theſe words—' we *may* riſe again", did not expreſs (if they were Calviniſts); and would alſo have much more forcibly condemned the above-mentioned hereſy. I conclude, therefore,

therefore, from the words and from the designs of this Article, that those divines were Anti-Calvinists, and that this is an Anti-Calvinistic Article."

That such of our readers as are little conversant with Calvinistic theology, may perceive the full force of the reasoning on which this conclusion rests, it may be proper to inform them, that, according to Calvin, the grace of God is given to the *elect alone*, and that therefore none but the elect can either *fall from* grace, or by *grace rise again*. "Hoc si recipitur, extra controversiam erit, non suppetere ad bona opera liberum arbitrium homini, nisi gratia adjuvetur, et gratia quidem speciali, quæ ELECTI SOLI per regenerationem donentur. Nam phreneticos nihil moror, qui gratiam pariter et promiscue expositam esse garriunt*." Such is the doctrine of the father of the sect, and like unto it is that of his legitimate children. "ALL those whom God hath predestinated unto life, and THOSE ONLY, he is pleased, in his appointed and accepted time, effectually to call by his word and *spirit*, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ†."

We recommend this pamphlet to every student of theology; because we have examined with some care the numerous quotations which it contains from the works of Calvin, and can pronounce them to be, what quotations by mere controversialists very seldom are, made with scrupulous accuracy.

ART. XI. *Nugæ Antiquæ: being a Miscellaneous Collection of Original Papers, in Prose and Verse; written during the Reigns of Henry VIII. Edward VI. Queen Mary, Elizabeth, and King James: by Sir John Harington, Knt. and by others who lived in those Times. Selected from authentic Remains by the late Henry Harington, M. A. and newly arranged, with illustrative Notes, by Thomas Park, F. S. A. Two Volumes.* 8vo. 16s. Vernor and Hood. 1804.

TO Dr. Harington of Bath, in whose family these papers were originally preserved, the public is much indebted for many curious and amusing particulars recorded in them. They were published by his son, the late Rev. Henry Harington,

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* *Instit. Lib.* 2, *Cap.* 2, § 6.

† Westminster Confession, Chap. 10.

with

with no great ſkill of editorſhip, in the well-known volumes, entitled *Nugæ Antiquæ*. Theſe appear to have been twice publiſhed before the preſent edition, for that which we have before us, of the date of 1779, in three volumes, 12mo. is called, in the title, " a new, corrected, and enlarged edition". One material fault, even in that *corrected* edition, is that no kind of arrangement is given to the contents; not even ſo much as to place thoſe together that belong to one another*. Mr. Park, to whom the care of the preſent edition has been intruſted, a diligent and ſagacious antiquary, has with judgment adopted the chronological order, which (after two pieces of higher antiquity) extends from 1546 to 1611. The miſcellaneous articles, thus arranged, occupy the firſt volume; the ſecond contains Sir John Harington's " Briefe View of the State of the Church", or ſupplement to Godwin's Catalogue of Biſhops, his diſcourſe that Elias muſt perſonally appear, and a ſketch of the character of John Lord Harington; with a ſmall collection of Poems, either by Sir John, or contained in the Harington MSS. To give more unity to the work, Sir John Harington (the tranſlator of Arioſto) is made the hero of it. His life, drawn up by the former editor, is improved and illuſtrated, and the chronological line is cloſed before his death, which happened in 1612. In conſequence of this plan a few papers, relating to the family at a later period, have been rejected, as well as ſome other extraneous matters. The former however of theſe might, without impropriety, have been thrown into an Appendix. A few articles are alſo added, which are diſtinguiſhed by an aſteriſk.

The care of the preſent editor appears to have been conſiderable; his notes are numerous, yet neither obtruſive nor prolix, but ſufficient to illuſtrate whatever might require illuſtration. He has alſo had the advantage of communications and aſſiſtance from our beſt literary antiquaries, Mr. Malone, Mr. Bindley, and Mr. Douce; whoſe valuable collections are always liberally opened to thoſe whoſe reſearches require their aid.

Beſides the papers of Sir John Harington, or relating to him, there are, preſerved as it ſeems in the ſame MSS. ſeveral Letters of Mr. afterwards Sir John Cheeke; ſome of Roger Aſcham, with Speeches and other productions by the Queen herſelf; all of which will now be found exactly in the order of time to which they belong. The " State of the Church",

* An apology is however made for this irregularity, in the Preface to vol. ii. ed. 1779; but, as the ſame cauſes no longer ſubſiſt, it became neceſſary to remove the fault.

ſays

ſays the editor, " which is curious for its biographical and hiſtorical notes, has been amplified and reviſed, from collation with an original MS. copy in the Britiſh Muſeum, apparently preſented by its author to Prince Henry Frederick, anno 1607". As a ſpecimen of this edition, we ſhall produce a Letter from Queen Elizabeth to the Earl of Eſſex, now firſt printed. It follows a Journal of the Earl's proceedings in Ireland, from the 28th of Auguſt to the 8th of September, 1599, which is alſo firſt publiſhed in this edition, and ſerves materially to illuſtrate ſome of Sir John Harington's papers. The Queen ſeems already a good deal diſpleaſed with her Lord-Lieutenant, and ſtates her opinions without reſerve. Both theſe are printed from MSS. in the Cottonian Library.

" *The Queen to the Erl of Eſſex, in anſwer to his Lettre with his Journall.*

" ELIZABETH R.

" Right truſtie and welbeloved couſin and councellor, we greet you well. By the lettre and the jornall which we have receaved from you, we ſee a quicke end made of a ſlowe proceadinge, for anie thinge which our forces ſhall undertake in thoſe quarters which you pretended to viſite, and therefore doubt not but before this time you have ended the charge of the laſt two thowſand which we yealded for other purpoſes, and of the three hundred horſe onely deſtined for Ulſter ſervices. It remaineth therefore that we return you ſomewhat of our conceipte, uppon this late accident of your interviewe with the rebels.

" We never doubted but that Tyrone whenſoever he ſawe anie force approache, ether himſelfe or anie of his principall partiſans, wold inſtantley offer a parley, ſpecially with our ſupreme Gouvernor of that kingdome, having often don it to thoſe who had but ſubalterne authority, always ſeaking theſe ceſſations with like wordes, like proteſtations, and uppon ſuch contingents, as we gather theſe will prove, by your advertiſement of his purpoſe to goe conſult with Odonnell. Herein, we muſt confeſſe to you that we are doubtfull leaſt the ſucceſſe wilbe ſuteable with your owne opinion heretofore, when the ſame rebels heald like coorſe with others that preceaded you. And therefore to come to ſome aunſweare for the preſent, it appeareth to us by your jornall, that you and the traitor ſpake togither halfe an howre alone, and without anie bodyes hearinge; wherein, though we that truſte you with our kingdome are farre from miſtruſting with a traitor; yet, both for comelines, example, and for your owne diſcharge, we mervaile you wolde cary it no better, eſpecially when you have ſeemed in all thinges ſince your arrivall to be ſo preciſe to have good teſtimony for your actions; as, whenſoever there was anie thinge to be don to which our commandement tyed you, it ſeamed ſufficient warrant for you if your fellowe councellors allowed better of other wayes, though your owne reaſon caryed you to have purſued our directions againſt their opinions; to whoſe conduct if we had meant that Irlande (after all the calamities in which they have wrapped it) ſhould ſtill have been abandoned, (to whoſe coorſes never any could take more exceptions

then

then yourſelfe,) then was it very ſuperfluous to have ſent over ſuch a perſonage as you are, who had decyphred ſo well the errors of their proceadinges, being ſtill at hand with us and of our ſecreateſt councell, as it had been one good rule for you amongeſt others, in moſte thinges to have varyed from their reſolutions, eſpecially when you had our opinion and your owne to boote.

" Furthermore, we cannot but muſe that you ſhoulde recite that circumſtance of his beinge ſometime unconvered, as if that were much in a rebell, when our perſon is ſo repreſented, or that you can thinke that ever anie parlee (as you call it) was uppon leſſe termes of inequallity then this, when you came to him and he kept the depth of the brooke between him and you; in which ſorte he proceaded not with other of our miniſters, for he came over to them. So as never coulde anie man obſerve greater forme of greatenes then he hath don, nor more to our diſhonour, that a traitour muſt be ſo farre from ſubmiſſion, as he muſt have a ceſſation granted becauſe he may have time to adviſe whether he ſhoulde goe further or no with us. And thus much for the forme. For you have dealt ſo ſparingly with us in the ſubſtance, by advertiſing us onely, at firſt, of the halfe howres conference alone, but not what paſſed on either ſide; by letting us alſo knowe you ſent commiſſioners, without ſhewing what they had in charge; as we can not tell (but by divination) what to thinke may be the iſſue of this proceadinge. Onely this we are ſure of, (for we ſee it in effect,) that you have proſpered ſo ill for us by your warfare, as we can not but be very jealous leaſt you ſhoulde be as well overtaken by the treatie: —For ether they did not ill that had the like meetinges before you, or you have don ill to keape them companie in their errors; for no actions can more reſemble others, that have been before condemned, then theſe proceadinges of yours at this time with the rebels. For you muſt conſider that as we ſent you into Irlande, an extraordinary perſon, with an army exceading anie that ever was payd there by anie prince for ſo longe time out of this realme, and that you ever ſuppoſed that we were forced to all this by the weake proceadinges even in this point of the treaties and pacifications. So, if this parlee ſhall not produce ſuch a concluſion, as this intollerable charge may receave preſent and large abatement, then hath the managinge of our forces not onely proved diſhonorable and waſtefull, but that which followeth is like to prove perilous and contemptible. Conſider then what is like to be the end, and what wilbe fitte to builde on. To truſt this traytor uppon oath, is to truſte a divill uppon his religion. To truſte him uppon pledges is a meare illuſorye, for what pietye is there among them that can tye them to rule of honeſtie for it ſelfe, who are onely bound to their owne ſenſualityes, and reſpect onely private utilitye. And therefore, whatſoever order you ſhall take with him of laying aſide of armes, baniſhinge of ſtrangers, recognition of ſuperiority to us, or renouncinge of rule over our rights*, promiſing reſtitution of ſpoyles, diſclaiming from Onealeſhippe, or anie other ſuch like conditions, which were tollerable before he was in his overgrowen pride, by

" * MS, vriaghts ?"

his owne ſucceſſe againſt our power, which of former times was terrible to him: yet unleſſe he yeald to have garriſons planted in his own countrye to maſter him, to deliver Oneales ſonnes, (whereof the detayning is moſt diſhonrable,) and to come over to us perſonally here, we ſhall doubte you doe but peece up a hollowe peace, and ſo the end prove worſe then beginninge. And therefore, as we well approve your owne voluntary profeſſion, (wherein you aſſure us that you will conclude nothinge till you have advertiſed us, and heard our pleaſure,) ſo doe we abſolutely commande you to continew and performe that reſolution. Allowinge well that you heare him what he proffers, draw him as high as you can, and advertiſe us what conditions you wolde adviſe us to afforde him, and what he is like to receave: yet not to paſſe your worde for his pardon, nor make anie abſolute contract for his conditions, till you doe particularly advertiſe us by writinge, and receave our pleaſure hereafter for your further warrant and authority in that behalfe. For whatſoever we doe, ought to be well weyed in ſuch a time, when the worlde will ſuſpect that we are glad of anie thinge out of weaknes, or apt to pardon him out of miſtruſt of our power to take due revenge on him: conſidering that all which now is yealded to on our parte, ſucceadeth his victoryes and our diſaſtres. In our lettres of the fourteenth* of this month to you and that councell, we have written thoſe thinges that are fitte for them to aunſweare and underſtande: and therefore we will expect what they can ſay to all the partes of that lettre, with which our pleaſure is that they be fully acquainted, aſwell for your diſcharge an other time, if you vary from their opinions, (when we direct otherwiſe,) as alſo becauſe we wold be glad to receave their anſweare aſwell as yours.

"Given under our ſignett, at Nonſuch, the xvijth day of September, 1599, in the xljth yeare of our raigne.

"To our right truſtie and right welbeloved couſen and counſellour, the Earle of Eſſex, our Lieutenant and Governor-General of our realme of Irlande." P. 302.

Among the poetical pieces now added, are ſome by the Earl of Surrey, not printed with his "Songs and Sonnets", of which the moſt conſiderable are five Chapters of Eccleſiaſtes paraphraſed in Alexandrine couplets: Ovid's Epiſtle from Helen to Paris, tranſlated by Sir Thomas Chaloner, Knt. aſſerted by a moſt competent judge (Biſhop Percy) to be "part of the ſeries of poetical MSS. collected by the Haringtons". There can be no doubt, that the preſent edition of the Nugæ, corrected and improved as it is, will be welcomed by ſuch of the public as have a reliſh for the remains of literary antiquity; and will be conſidered as a ſatisfactory proof, how much uſeful illuſtration and addition may be expected in Walpole's Royal and Noble Authors, when it ſhall come from the hands of the ſame editor.

"* This letter of the 14th Sept. which Moryſon terms "a *ſharp* one," was printed in his Itinerary, B. I. Ch. i. Pt. 2."

ART.

ART. XII. *The Opportunity; or, Reaſons for an immediate Alliance with St. Domingo. By the Author of "the Criſis of the Sugar Colonies."* 8vo. 156 pp. 3s. 6d. Hatchard. 1804.

WHOEVER remembers the former publication on the ſubject of St. Domingo by this author, and compares it with the events which have ſince happened, muſt obſerve ſeveral ſtriking circumſtances in which thoſe events have confirmed the opinions, and indeed the predictions, hazarded in that work. This undoubtedly gives to the writer, in purſuing the ſame ſubject, a ſtrong claim to our attention; a claim which he naturally prefers and enforces on the preſent occaſion. He now conſiders the important queſtion, "*What line of conduct a Britiſh Miniſter ought to adopt towards the people of St. Domingo*"; and, without much preface, declares his opinion to be, that we ought

"*to acknowledge without delay the liberty of the Negroes of St. Domingo, and to enter into fœderal engagements with them as a ſovereign and independent people, and further, not only to grant, but, if neceſſary, to volunteer a guarantee of their independency againſt the Republic of France.*"

That this propoſition ſhould ſtartle his readers at firſt by its apparent boldneſs, the author ſeems to have expected; but he maintains,

"that the courſe propoſed, though a decided, is not a raſh one; that the meaſures recommended by him are bold in appearance, not in reality; and that they are eſſential to any plan of colonial policy, from which future ſecurity can be expected or hoped."

A propoſition ſo introduced, by a writer whoſe former ſpeculations have proved him well acquainted with the ſubject here treated, deſerves a more minute and full examination than the nature of a miſcellaneous review will admit. We will, however, give a brief outline of the arguments by which it is ſupported. After ſome obſervations, tending to ſhow, that a new order of things has ariſen in the Weſt-Indies, and that our views and meaſures muſt be accommodated to this ſtate, he ſets before us four different plans of policy that might be adopted; namely, 1ſt, to interdict all commercial intercourſe whatever, between his Majeſty's ſubjects and the inhabitants of St. Domingo; 2nd, to permit ſuch intercourſe, but without any conventional baſis; 3rd, to enter into ſome commercial treaty or convention with the negro chiefs, not involving any

relations

relations closer than those of general amity and trade; 4th, to adopt the decisive measures which the author recommends. The first of these plans the author briefly shows to be, in all probability, impracticable, or, if practicable, open to such strong objections, that he does not suppose it at all likely to be adopted. He, however, points out here the great advantages of a trade with St. Domingo, and shows that the Jamaica planters themselves were not insensible of them. The inconveniences that would arise from the second plan (of trading without any agreement) are next pointed out; and it is, we think, satisfactorily proved that, to regulate our intercourse with this people, there must be some treaty or convention. This brings the author to the most important consideration and principal object in his work, a comparison between the third and last plans which he has stated. Here all his ability is employed to prove, that a mere treaty of amity and commerce could not produce equal advantages, and would be liable to equal objections with the plan, recommended by him, of a close alliance, accompanied with a guarantee of independence to the negro state. In the first place, he conceives the latter measure would diminish the danger to our own islands, by inducing the negroes of St. Domingo to pay more attention to agriculture than they can do while their liberty is in danger; it will also, he thinks, greatly add to the security of any commercial treaty. He also points out a mischief likely to arise from the circumstance that the St. Domingo negroes, though at peace with us, are at war with Spain; as much British property is, in order to elude the restrictive laws of Spain, covered by Spanish flags and papers. Against such an evil, he deems a close alliance with St. Domingo the best attainable security. Other probable causes of disputes are also stated, which the closest union of interests could alone enable us to prevent or remedy. He also paints strongly the great danger that would menace our own islands should the government of St. Domingo be ever induced to side with a maritime enemy of this country.

But the grand, and (as the author deems) conclusive arguments, are grounded on "the possibility of a conciliation between St. Domingo and France, and the consequences of leaving the Republic on the termination of the present war in possession of her claim to that island". He shows it to be not at all improbable, that the successors of the present despot of France (whoever they may be) should, by reversing his system, either procure the sovereignty of France to be again acknowledged, or at least should form an alliance with the blacks; which last measure, he thinks, would be still more injurious than the former to the interests of Britain. In this part of the present work,

work, he refers to the "*Criſis of the Sugar Colonies*", for "the probable effects of negro liberty in St. Domingo, when aſſociated with the power, and directed by the councils of France". Suppoſing, however, that the French government ſhould be mad enough to attempt the reſtoration of ſlavery in that iſland, he inſiſts, as he had done in his former work, on the great danger that would thence ariſe to our colonies, from the vicinity of ſo large a force as muſt be employed for that purpoſe; and he intimates his ſuſpicion (the reaſons of which are detailed in a note) that the pretended Louiſiana expedition was really intended for St. Domingo, and probably would have ſailed from thence to attack Jamaica; upon which hypotheſis, he ſhows the conduct of the Conſul towards this country to have been perfectly natural, and that our complaint of preparations in the enemy's ports was not ſo groundleſs as is generally ſuppoſed. He next points out what would neceſſarily be the conduct of France were ſhe obliged to deſiſt from the ſuppoſed new war with her coloniſts; and ſhows that ſuch a conduct muſt induce them to accept of peace with independence, and to engage with her in a perpetual treaty of offenſive and defenſive alliance. Thus, after a ſhort reſpite to our colonies, "the irreſiſtible ſword of negro freedom would fall into the hands of France". He ſums up his arguments, and anſwers the principal objection to them, in the following manner:

"Take then, Sir, your choice of future proſpects. Place yourſelf by anticipation in the act of negotiating for a new peace, and look forward to whichever of theſe conſequences of the treaty you deem the leaſt to be deprecated. Expect the future policy of the Republic to be of what character you pleaſe, juſt or nefarious, cautious or raſh, rational or abſurd;—ſuppoſe as you pleaſe, either that ſhe will, or that ſhe will not attempt to coerce and ſubjugate by new armies the people of St. Domingo; and if ſuch an attempt is to be made, imagine it either to be, or not to be, ſucceſsful. In each of theſe caſes, you will be involved in ſome of thoſe dangerous conſequences to which I have adverted, and the fearful extent of which was demonſtrated in my former addreſs.

"Of all the conſiderations then by which my advice may be ſupported, the moſt powerful is that which an adverſary perhaps might adduce on the oppoſite ſide:—*to avoid difficulties in the next pacification with France*, you ſhould not loſe a moment in acknowledging the independence, and ſecuring the alliance of St. Domingo.

"What," I ſeem to hear ſome timid politician exclaim, "will you obſtruct our path to peace by new obſtacles! Have we not differences enough already to adjuſt with France, without revolting her pride, by demanding the abdication of her moſt important colony?"

"With ſuch Engliſhmen, if any there be, as are prepared to accept from our haughty enemy unequal and unſafe conditions of peace,

I deſire

I deſire not to reaſon—they may be diſpoſed, for ought I know, to renounce all our Weſt Indian colonies, rather than protract the preſent arduous conteſt: but for my own part, I ſee no prudent medium, between truckling to our inſolent enemy at once, and exacting from him ſuch conditions, as are compatible with our own future ſecurity, abroad, as well as at home. I am ſure too, that this commercial country is not yet prepared to give up her trans-atlantic poſſeſſions, as the price of the amity of the Great Nation; and therefore if peace were worth the ſacrifice of honour and ſecurity, it would ſtill, in my opinion, be unwiſe to leave France in poſſeſſion of a title to St. Domingo; becauſe that title would ſoon be the means of engaging us, for the preſervation of our ſugar colonies, in a new and more formidable war. If we muſt have a Weſt Indian cauſe of hoſtilities with the Republic, I would rather it ſhould be ſuch a cauſe, as would place the arms of the Indigenes, and the intereſts of the African race, on our ſide, than one that would range them both under the ſtandard of our enemies.

"I preſume not to ſay at what exerciſe of our indubitable rights, the arrogant pride of France may not be offended; but this I will affirm, that the meaſure in queſtion, will give her no juſt or ſpecious ground of complaint.

"To ſupport the revolting members of a hoſtile ſtate, is an unimpeachable exerciſe of the rights of war. By our Elizabeth, and by the Great Henry of France, ſuch policy was practiſed without ſcruple; and the haughty Philip was obliged to ſheath his ſword without avenging the affront. But of the numerous precedents that might be adduced, the conduct of France herſelf in the American war, is at once the moſt appropriate and recent; and ſurely the pride of a French government may fairly brook, what Great Britain herſelf was obliged to digeſt, little more than twenty years ago.

"It is, however, wronging the argument to compare theſe two caſes; for France had no pretence of any neceſſity, ariſing out of the care of her own ſecurity, when ſhe acknowledged, and engaged to defend, the independency of the United States; whereas the preſervation of our moſt valuable colonies, demands from us an alliance with St. Domingo. I might add, that the one meaſure was a violation of the duties of peace: while the other, if now adopted, will be the act of an open enemy, poſſeſſing all the rights of legitimate war.

"But independently of all precedent, and beyond the range of all ordinary principle, the propoſed treaty might be juſtified, if neceſſary, upon the very ſingular nature of the caſe.

"France, by her own act, whether intentionally or through the unforeſeen effect of her domeſtic revolutions, is immaterial, has created a new political power in the Antilles; a power dangerous perhaps in itſelf, but which in her hands would inevitably be deſtructive, to the ſecurity of its colonial neighbours. She has therefore impoſed upon us a neceſſity of treating this new power as independent; and of engaging it, if we can, in ſuch connections, as may exclude her influence or authority over it in future." P. 103.

Several

Several other very forcible arguments are ſubjoined, in order to remove the prejudice which the boldneſs of the author's propoſition might create againſt it. Theſe our limits will not permit us to detail. The author likewiſe vindicates, with ſome warmth, the general character of the negroes, and even their humanity. But, againſt this, the indiſcriminate maſſacres, *in cold blood*, which are ſaid to have been lately committed, afford too dreadful a proof. A very animated appeal againſt the continuance of the Slave Trade concludes this energetic work; which is certainly diſtinguiſhed above ordinary political tracts, by force, ſagacity, and original thought, and deſerves at leaſt the ſerious attention of thoſe who guide the public counſels.

ART. XIII. *Views in Egypt from the original Drawings in the Poſſeſſion of Sir Robert Ainſlie, taken during his Embaſſy to Conſtantinople, by Luigi Mayer: engraved by and under the Direction of Thomas Milton: with hiſtorical Obſervations, and incidental Illuſtrations of the Manners and Cuſtoms of the Natives of that Country.* Royal Folio. 102 pp. Letter-Preſs, and 48 coloured Plates. 6l. 6s. Bowyer, Pall-Mall. 1804.

ART. XIV. *Views in Paleſtine, from the original Drawings of Luigi Mayer, with an hiſtorical and deſcriptive Account of the Country, and its remarkable Places. Vues en Paleſtine, &c. the ſame Title in French.* Royal Folio. 47 pp. and 24 coloured Plates. 3l. 3s. Bowyer. 1804.

ART. XV. *Views in the Ottoman Empire, chiefly in Caramania, a Part of Aſia Minor hitherto unexplored; with ſome curious Selections from the Iſlands of Rhodes and Cyprus, and the celebrated Cities of Corinth, Carthage, and Tripoli. From the original Drawings in the Poſſeſſion of Sir Robert Ainſlie, taken during his Embaſſy to Conſtantinople, by Luigi Mayer: with hiſtorical Obſervations, and incidental Illuſtrations of the Manners and Cuſtoms of the Natives of the Country.* Royal Folio. 37 pp. and 24 coloured Plates. 3l. 3s. Bowyer. 1803.

THOUGH theſe ſplendid and beautiful publications more directly preſent themſelves to the eye of the connoiſſeur than to the judgment of the literary critic, we cannot think it right to paſs them altogether in ſilence. By whom the written account

account accompanying the plates was drawn up we are not told; it is, nevertheleſs, reſpectably executed, as we ſhall preſently ſhow by an extract; and in the two latter works the whole is alſo given in French, as well as the deſcriptions of the plates. Though the Views in Caramania are dated, in the title, 1803, we are inclined to think that thoſe of Egypt were firſt publiſhed, and that all belong properly to the preſent year. The addition of a French tranſlation, for the uſe of foreigners, appears manifeſtly to be a ſecond thought. The queſtion, however, is of little moment.

The original drawings of Conſtantinople taken by the ſame artiſt, Mayer, were the firſt ſpecimens of his works known in this country, and were well calculated to eſtabliſh his reputation. They were preſented, if we miſtake not, to his Majeſty, by Sir R. Ainſlie; they were at leaſt for ſome time at the Queen's Palace, where ſeveral perſons had the advantage of ſeeing them. The ſtyle of the artiſt is well imitated in the coloured plates contained in theſe works. They are executed in a peculiar ſtyle of aqua-tint, the effect of which is in moſt caſes admirable. The buildings and landſcapes are in general beautiful; the effects of light and ſhade, particularly in ſome of the interior views taken by torch-light, are extremely grand. Of this, we cannot give a more remarkable inſtance than that of plate 10 in the Egyptian views*, which preſents "the interior view of the Catacombs at Alexandria, exhibiting the circular chamber, and the entrance to it". The compoſition of this is in all reſpects fine, and the lights and ſhades moſt happily diſpoſed. The only objectionable plates appear to be thoſe of detached figures, given for the ſake of the *coſtume*. Theſe are, in general, diſagreeably large and coarſe, and by no means harmonize with the elegance of the other parts. As there is nothing relative to Egypt which more excites curioſity, or with more reaſon, than thoſe extraordinary ſtructures the pyramids, we ſhall take from the deſcription of theſe our ſpecimen of the ſtyle of illuſtration here employed.

"An ingenious gentleman of Germany, Mr. Witte, who never ſaw them, by the by, has endeavoured to maintain the hypotheſis of their being the work of nature, not of art, and he goes ſo far as to aſcribe the ſame origin to the ruins of Perſepolis, Balbec, and Palmyra, the

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* A troubleſome fault here, though apparently trifling, is the omiſſion of numbers on the plates, in conſequence of which they are in no copies placed according to the printed directions at the end. We ſhall mention them, however, as there deſcribed.

palaces of the Incas in Peru, the temple of Jupiter at Girgenti in Sicily, and even to Stonehenge on Saliſbury Plain. Mr. Bryant too imagines, that the three largeſt at leaſt are not artificial ſtructures of ſtone and mortar, but ſolid rocks cut into a pyramidal ſhape, and afterwards caſed with ſtone. The opinion of Mr. Bruce approaches this; and it appears highly probable, that as much of the ſtratum of rock, on which they are raiſed, as could be made ſubſervient to the purpoſe, was employed in the lower part of the ſtructure. Yet it ſeems unqueſtionable that all above the great gallery and ſepulchral chamber, at leaſt, muſt have been the work of art, for, as Mr. Reveley obſerves, and this is conformable to the teſtimony of others, the great gallery, chamber, and ſarcophagus are of granite; which could not have been brought in through the paſſage leading to them from the ſide of the pyramid; and cannot be in its natural ſituation, in the centre of ſuch a maſs of ſoft freeſtone.

"On approaching the pyramids from Geeza, the firſt that offers itſelf is the largeſt, ſtanding on a hill of rock, about an hundred feet higher than the plain below. Its baſe is buried in the ſand, that now riſes in a ſlope on the north ſide, within two courſes of the entrance, which formerly was mid way between the baſe and the ſummit. This, as well as the other, is built of a ſtone very little harder than chalk, whitiſh when ſcraped, but become by expoſure to the air of a yellowiſh brown hue, being the ſame with the rock on which they ſtand. It was originally caſed with a different ſtone, as appears from the concurrent teſtimony of ancient authors, and from this circumſtance, that the courſes of ſtone, which give the appearance of ſteps externally, are neither uniform in ſize, as they vary from the height of near five feet to little more than two, nor diminiſhing with regularity, one or other of which would no doubt have been the caſe, had it not been intended that they ſhould be concealed. A conſiderable portion of the caſing of the ſecond pyramid ſtill remains at the top, and by the holes that are viſible in many places where it is removed, it has evidently been deſtroyed by the hand of man. Many authors ſay this caſing is of granite: but it is of a whitiſh tint, very unlike granite either red or gray; and the ſummit, which is decayed by time, for no man can climb up the *aſhlar* facing, is not rounded off, as granite would decay, but ſtands up in points.

"The great pyramid wants about eight feet of its height at the top, many ſtones having been taken away, or thrown down by people out of wantonneſs. Dr. Pococke ſays, that the upper courſe conſiſted of nine ſtones when he ſaw it, and that two more were wanting to complete the courſe. Mr. Mayer found only ſeven; ſo that two had been thrown down ſince Dr. Pococke's time. For a view of the top, as it appeared when Mr. Mayer was there, ſee the plate, in which every ſtone is faithfully repreſented." P. 17.

The plate here referred to is the third in the printed enumeration, and is extremely curious, placing the ſpectator at the top of the pyramid, and giving the extenſive flat country below, including Cairo in the diſtance. The reader will obſerve that

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we have choſen a ſpecimen in which the account is not only good in itſelf, but is well connected with the plate, and gives it proper illuſtration. In ſeveral parts of theſe works, however, the deſcription is rather too general; and though a plate is directed to be placed oppoſite to a particular page, there is nothing in that page which elucidates the contents of the plate. This is the only material fault in the conduct of theſe works. Other very ſtriking plates in the Egyptian volume are, the 26th, repreſenting the principal ſquare in Grand Cairo, with Mourad Bey's Palace; 27, the moſque of four hundred pillars, between Old Cairo and Kebaſeh, on the ſouth of New Cairo; 28, the Lover's Fountain, with the adjacent Moſque. We are much miſtaken if the Sarcophagus of Baſaltes, called the Lover's Fountain, given at large in plate 9, is not the ſmaller of thoſe now at the Britiſh Muſeum. The reſemblance at leaſt is very ſtrong. The interior view of the Nilometer between Geeza and Cairo, plate 1, is curious. It is, we are told, only one of fifteen Nilometers, between the iſland of Elephantina and the mouth of the river. The other views of the pyramids, internal and external, plates 2, 4, and 5, are admirably calculated to give correct ideas of thoſe famous ſtructures.

In the views of Paleſtine, the plates that appear to us moſt worthy of notice are, plate 1, giving the view of Jeruſalem from the Mount of Olives; 8, the pool of Bethesda; 9, the pool of Siloam; 10, the tomb of the Virgin Mary, in an interior view of the ſubterranean chapel at Gethſemane; 11, the entrance to the ſepulchres of the Kings of Judah; 14, a ſtructure called the Sepulchre of Abſalom, being apparently an Ionic building, with a kind of Doric entablature; 17, the Village of Bethany, and the Dead Sea.

The views in Caramania are peculiarly curious and valuable, not only becauſe that country had not been before explored, but becauſe they contain ſome very fine remains of ancient magnificence. For example, all the views of Cacamo, which is a city and harbour oppoſite to an iſland anciently called Ciſtene, but now Caſtel Roſſo. Theſe are, 2, the entrance of the harbour; 3, an ancient granary, built by Hadrian, and inſcribed with his name; 4, an ancient bath or reſervoir; 5, remains, very perfect, of an ancient theatre; 6, Necropolis, or cemetery; 7. Coloſſal Sarcophagi at the head of the harbour; 8, Sepulchral Grots near the ſame place; 9, a Coloſſal Sarcophagus, with others near it, at Cacamo. All theſe are highly curious, and admirably delineated. Nor are the views at Corinth, Carthage, and Tripoli, leſs deſerving of attention.

To theſe works we cannot but give our warmeſt recommendation. They are works of luxury indeed; but, to thoſe who can afford the purchaſe, highly deſireable. To the printer, we ſhould object the deformity and confuſion introduced by the fooliſh French cuſtom of giving only ſmall initials to adjectives derived from proper names, ſuch as french, roman, &c. The object probably is to keep the lines more even. But, to our eye, no beauty ariſes from ſuch equality; and common ſenſe and convenience ſurely require the diſtinction of capitals, which till lately was univerſal. We have proteſted againſt this fooliſh innovation before, and ſhall do it again, when we ſee occaſion. To the engraver and colouriſt nothing can be objected, but the detached figures above-mentioned; and the original deſigns of Mr. Mayer are, probably, in every inſtance, as fine as thoſe which we have had the good fortune to ſee.

ART. XVI. *Elements of Galvaniſm, in Theory and Practice; with a comprehenſive View of its Hiſtory, from the firſt Experiments of Galvani to the preſent Time. Containing alſo, Practical Directions for conſtructing the Galvanic Apparatus, and plain ſyſtematic Inſtructions for performing all the various Experiments. Illuſtrated with a great Number of Copper-plates. By C. H. Wilkinſon, Surgeon, &c. Two Volumes.* 8vo. the firſt 468, and the ſecond 472 pp. 1l. 1s. J. Murray. 1804.

CONSIDERING the importance of the ſubject of Galvaniſm, and its extenſive connection with various branches of natural philoſophy, we are glad to ſee a collection of whatever relates to it brought under the ſame point of view; and accordingly we with pleaſure undertake an examination of this work.

The firſt of theſe volumes contains the firſt and ſecond part of the hiſtory, and is ſubdivided into thirteen Chapters, eight of which are included in part the firſt, and the reſt are in the ſecond. The ſecond volume contains twenty-three Chapters, four of which conſtitute the third part of the work, and nineteen the fourth or laſt part.

A ſuccinct and general idea of the contents of thoſe four parts is contained in the following part of the Preface:

"The hiſtorical details", this author ſays, "conſtitute the firſt volume, and part of the ſecond. The remaining portion I have devoted

to

to the developement of that particular theory which I have for ſome time entertained, and have adhered to the arrangement which I purpoſely made for the lectures I have given upon this ſubject.

" I have endeavoured to demonſtrate the principles of Galvaniſm by thoſe of Electricity. As, on this latter ſubject, I have preſumed to entertain opinions contrary to thoſe generally admitted, it has appeared to me abſolutely neceſſary to ſet out by ſtating theſe opinions, before I ſhould enter on the elements of Galvaniſm.

" On this account it is that, after having cloſed the hiſtory, I have commenced the elementary part by ſeveral Chapters on Electricity, with a view to the explanation of certain points, on which my ideas will be found to be ſomewhat novel." P. vii.

And in the next page he adds, with reſpect to the medical part of his work,

" When, in the firſt inſtance, I entered on the medical application of this principle, I was led by the accounts of Grapengieſſer, and other foreign phyſicians, to entertain the moſt ſanguine hopes that it would prove one of the moſt active remedies we poſſeſs. Experience has taught me that my expectations were too ardent. It is probable, however, that my failure, in the caſes in which it has been ſucceſſfully employed abroad, may have originated from ſome circumſtances of which at preſent I am not aware. I therefore truſt that the ſtatement I have made, will not diſcourage other practitioners from its uſe, as it is only from the united labours of profeſſional gentlemen, that its real utility can be aſcertained."

The firſt chapter contains the conjectures and hypotheſes which ſeem at all connected with, or belonging to, the ſubject of Galvaniſm, but prior to Galvani's diſcoveries; to which is ſubjoined a ſhort account of Galvani's life, his original diſcoveries, opinions, &c.

Among the firſt notions of that action of metallic ſubſtances, which is at preſent known under the name of Galvaniſm, this chapter contains a remarkable experiment, related by Sultzer in his work entitled, *the general Theory of Pleaſures*, publiſhed in the year 1767. Sultzer ſays, that if two pieces of different metals be joined together, ſo that their reſpective edges may form one plane, and if they be thus placed on the tongue, a particular taſte will be perceived, yet if any of thoſe metals be applied ſingly to the tongue, no taſte will be communicated.

The ſecond and third chapters contain Dr. Valli's experiments and obſervations on animals with hot blood, and on animals with cold blood. They alſo contain the experiments, obſervations, and early opinions of Moſcati, Fontana, Volta, De la Metherie, and a few other ſcientific perſons.

The contents of the fourth chapter are, " Galvanic Experiments of M. Berlinghieri, of Piſa—Singular Experiment of M. Volta

M. Volta with metallic Subſtances—Experiments made on amputated Limbs—New Facts relative to Galvaniſm—Confirmation of the Syſtem of Galvani—Letters of M. Vaſſali-Eandi on Galvaniſm—Premiums propoſed for Diſſertations relating to Galvaniſm."—Volta's experiment here alluded to, is the ſenſation which is excited on the tongue by a piece of ſilver and a piece of tinfoil, when one of thoſe metals is placed over, and the other under the tongue; their external extremities being, at the ſame time, in mutual contact. The other experiments of this chapter, and their reſults, relate to the action of metallic applications on different parts of an animal body, to the various effects that are produced by the preſence or abſence of common air, &c.

The narration of Profeſſor Volta's remarkable experiments and diſcoveries (which were originally publiſhed in Brugnatelli's Journal, and likewiſe in the Medical Journal of Leipſick, beſides other periodical publications), occupy the greateſt part of the 5th chapter. Thoſe experiments principally relate to the various combinations of the two claſſes of electrical conductors.

The ſixth chapter principally contains a ſummary account of Dr. Fowler's work on the ſubject, which was publiſhed in the year 1793.

The ſeventh chapter commences by ſaying, "Before the reader enters further into the hiſtory of Galvaniſm, it appears neceſſary, to give him a more correct and clear idea of its nature, to devote a particular chapter to the ſubjects announced above", namely, "Irritability of the vegetable Fibre —Animal Heat and Vitality—Diſtinction between Irritability and Senſibility."

The author then relates Mr. Humboldt's curious experiments, which prove that oxygen increaſes the irritability of animal fibres; from which fact, he draws his own concluſions. To this Mr. W. ſubjoins what he calls a conciſe analyſis of Mr. Joſſe's work on animal heat, wherein a new explanation of the calorific phænomena is offered to the ſcientific world. He then proceeds briefly to examine the experiments and opinions of other phyſiologiſts, eſpecially thoſe of Mr. Sue, with which he concludes the chapter.

The next or eighth chapter contains, "a Review of the different Theories and Opinions relative to Galvaniſm, up to the Commencement of 1798."—The contents of this chapter are acknowledged to have been almoſt entirely extracted from two Latin Diſſertations by Mr. Reinhold, of Magdeburg, which were publiſhed about the above-mentioned period. But we muſt acknowledge that the ſtatement of thoſe particulars

lars is not always correct; ſeveral of the theories, opinions, aſſertions, &c. are equivocally expreſſed, and not always attributed to the right perſons.

The ninth chapter, with which the ſecond part commences, treats of "the Irritation of the Muſcular Fibre—Relation between Galvanic Irritability and Incitability—Galvanic Experiments made on the different Claſſes of Animals with various Subſtances—Letter of Vaſſalli Eandi on the Phenomena of the Torpedo."—A review of Mr. Humboldt's work, entitled, *Experiments on Galvaniſm, and, in general, on the Irritation of Muſcular and Nervous Fibres*, occupies a conſiderable part of the chapter; this, however, is accompanied with the opinions of various other ſcientific perſons. In the latter part of the chapter, Mr. W. has properly introduced the phænomena of the torpedo; they being intimately connected with the ſubject of Galvaniſm.

The tenth chapter contains, "Extract from a Memoir by M. Pfaff, relative to the Experiments of Humboldt, deſcribed in the preceding Chapter—Memoir of M. Lehot on the Circulation of a very active Fluid in the Galvanic Chain, and on the Direction of its Motion."

The eleventh chapter contains, "A Report made to the French National Inſtitute by M. Halle—The Compoſition of the Animal and exciting Arcs conſidered under its various Modifications—The Theory of Volta combated—Experiments made by Humboldt in the Preſence of the Commiſſaries of the Inſtitute."

The 12th chapter is ſhort, but very valuable. It contains Aldini's remarkable experiments, which ſhow that convulſions may be excited in cold-blooded animals, by the influence of animals with warm blood. After a ſhort recapitulation of the experiments, this author ſays,

"The reſults which were drawn from theſe facts and phenomena were as follows:—

"1ſt, That in analagous experiments, the animal fluid ſupplies the place of the electric fluid propagated by metals.

"2dly, That this animal fluid needs no other conductor beſide the organized parts of the animal.

"3dly, That the nerves and muſcles are the moſt certain conductors of this fluid; and that, conſequently, the experiments made, either on the nervous plexus, or on the origin of the nerves, cannot fail to preſent the moſt ſtriking and deciſive effects.

"4thly, and laſtly, That the different metals, in whatever way they may be applied, in experiments analogous to the above, perform no other office than that of favouring, in a greater or leſs degree, the propagation of the univerſal Galvanic fluid, which penetrates readily, in preference to all other fluids, the nervous and muſcular parts of organized bodies.

"The

" The following are the principal reſults of a ſeries of experiments made by our naturaliſt about the ſame time, in the preſence of the members of a commiſſion appointed for that purpoſe by the French National Inſtitute.

" 1ſt, Having made bare the ſciatic nerves of a frog, in the cuſtomary manner, to the end that they might be ſubjected to the action of the coatings, and of the metallic circle, he brought in contact with the denudated nerves, the muſcular parts of the thighs and paws of the animal.

" The contractions enſued in the ſame way as in the cuſtomary Galvanic experiments.

" 2dly, Holding the muſcular parts of the thighs of the animal in one of his hands, he touched with the finger of the other hand the ſuſpended nerves. The contractions enſued in the ſame way as if the Galvanic circle of metals had been formed.

" 3dly, Having requeſted one of the company to hold a frog by its muſcular parts, and applied his finger to the nerves, without giving his hand to the perſon in queſtion, the contractions did not enſue. They were manifeſted, however, as ſoon as he preſented his hand, the finger of the other hand being applied to the nerves of the frogs. This experiment was repeated on ſeveral of theſe animals." P. 388.

The thirteenth, which is the laſt chapter of the firſt volume, contains " a Review of the moſt intereſting Attempts which have been made, to apply the Principle of Galvaniſm to the Cure of Diſeaſes."—Mr. W. commences the examination of this moſt intereſting branch of the ſubject by a ſtatement of Galvani's own ideas relative to it; after which, he proceeds to examine the opinions of other diſtinguiſhed philoſophers, and collects all the particular effects which the Galvanic power has been found to produce on the animal body; ſuch as the peculiar ſenſations, the mechanical effects, the excitation of light, of taſte, &c. which had been particularly examined by Volta, Humboldt, and others. This chapter alſo contains the account of caſes of diſeaſe, in which Galvaniſm was applied; but we are ſorry to add, that the reſult has not been ſo favourable as might have been expected. There is, however, among them, a moſt remarkable caſe of hydrophobia, to which Galvaniſm was applied principally by M. H. Carena, lecturer on natural philoſophy in the National College of Turin, which well deſerves to be peruſed.

" A man, bit in the finger by a mad dog, came to conſult him, in conſequence of a pain which he felt in the arm, the back, and particularly the finger, which had been bitten more than a month. A cauſtic applied to the finger removed the pain; but a few days after it returned, accompanied with ſymptoms of hydrophobia. The patient could no longer look at water without horror; an inflammation in the throat

throat prevented him from ſwallowing even chewed bread; and he experienced a ſtrong propenſity to bite thoſe around him.

"In this ſtate he was brought to M. Roſſi, who, obſerving that he could not bear the ſight of water, nor that even of ſhining bodies, provided in another room a pile conſiſting of 50 pairs of plates of ſilver and zinc, intermixed with 50 pieces of paſteboard moiſtened with a ſolution of muriate of ammonia. He employed ſlips of brown paper, moiſtened, as a conductor, on which the naked feet of the patient were placed, and at the moment when he opened his mouth to bite, one end of the arc was thruſt into it, while the other communicated with the pile. The patient ſuffered a great deal from this operation, which, after ſeveral ſhocks, weakened him ſo much that he could no longer ſupport it. Being ſtretched out on the floor, he was then Galvanized with eaſe: the operation made the ſweat run from him in drops. After ſome time Roſſi cauſed the patient to be conveyed home, and gave orders that he ſhould be brought back next day, to the end that the operation might be repeated. It was two o'clock in the afternoon when the patient was Galvanized, and at ſix next morning he came to Roſſi himſelf, to tell him that he was completely cured, as he experienced no pain or difficulty of ſwallowing, and was entirely freed from his averſion to water and to liquids: no perſuaſion, however, could induce him to ſubmit to a new operation.

"But a few days after, ſome ſlight pains having given him reaſon to apprehend a new attack of hydrophobia, he returned to Roſſi, who, by repeating the operation, made all the ſymptoms diſappear. This cure was alſo effected in the preſence of ſeveral perſons. The patient was endowed with ſo great ſenſibility, that, for more than a month after, he felt in the ſhoulders a ſenſation of the Galvanic ſhocks, which I experienced only as far as the articulation of the finger, though I am not one of the leaſt ſenſible." P. 454.

Volume II. Part III. In the three chapters, namely, the fourteenth, fifteenth, and ſixteenth, which conſtitute the third part of the work, Mr. W. collects not only the principal facts which have been aſcertained concerning the ſubject of Galvaniſm, but likewiſe ſtates ſeveral opinions that have been refuted, and divers unſucceſsful experiments.

The fourteenth chapter contains a ſuccinct account of the Voltaic pile and its effects; Volta's theory, with Nicholſon's obſervations, and other particulars relative to Volta's theory.

The fifteenth chapter treats of the enquiries made by the Britiſh philoſophers ſince the diſcovery of Volta's pile; and the ſixteenth chapter contains a review of the reſearches made by the philoſophers of the Continent on the ſaid pile.

Theſe ſixteen chapters, which conſtitute three out of the four parts into which this work is divided, contain the hiſtory of the original diſcovery, as well as of the ſubſequent improvements that have been made relatively to that ſurpriſing ſubject, which is diſtinguiſhed by the name of Galvaniſm. They alſo contain accounts of almoſt all the opinions, and of ſeveral uſe-

leſs

leſs experiments which have been made public in different parts of Europe and America, in relation to that ſubject. Theſe materials have been moſtly extracted at length, or verbatim, from the works of their reſpective authors, as well as from periodical publications, tranſactions of learned ſocieties, &c. By theſe means the ſenſe of the reſpective authors has been more faithfully preſerved, though the work has been rendered more prolix.

In the diſpoſition of theſe particulars, the order of time, and a juſt adherence to impartiality, ſeem to have been obſerved with very trifling deviations. In the arrangement of hiſtorical facts, method, choice, and fidelity, are the principal, if not the only duties of a compiler; and, with reſpect to theſe, we think that the reader of this work may reſt ſufficiently ſatisfied. At the ſame time, we muſt acknowledge that this author's explanations are frequently equivocal or indiſtinct.

With reſpect to the facts, opinions, and experiments, which are related in the above-mentioned hiſtory, it cannot be required that we ſhould expreſs our ideas of their peculiar merits, ſince they have been long laid before the public eye in different publications, and due notice has been taken of them on other occaſions.

In the fourth part of the preſent work this author ſays, "What has hitherto been given is merely to be conſidered as an hiſtorical detail; but this fourth, and laſt part, conſtitutes the Elements of Electricity and Galvaniſm."

The ſeventeenth chapter, which is the firſt of this fourth part, contains a few general obſervations, or an annunciation of the contents of the following chapters.

"It is neceſſary", Mr. W. ſays, "to obſerve, that the ſubſequent elements are not a mere repetition of what has already been given. I preſume that, on the other hand, they will be found different from any which have yet been offered to the public. Although, in my general ſentiments as to Galvaniſm, I coincide in opinion with Volta, ſtill in many inſtances it will be found that I have materially differed from him. I have attempted to prove, that the principles of Galvaniſm and electricity are identically the ſame. That the former is the evolution of electricity from conducting bodies, forming one of their conſtituent parts, and diſengaged by a chemical proceſs; while the latter is the ſame principle, rendered apparent to our ſenſes, by the temporary changes of non-conducting bodies to a conducting ſtate.

"As I have undertaken to explain all the phenomena of Galvaniſm on electrical principles; and as, relatively to theſe principles, I have entertained opinions different from thoſe generally received, I have deemed it neceſſary to previouſly ſtate them; ſeeing that, otherwiſe, the explanation of the Galvanic operations would have been obſcure.

"It will be ſeen, that all the operations of electricity are reducible to the action and re-action between air and the electric fluid; and it appears

appears to me, that the phenomena which have been generally aſcribed to the influence of ſuch imaginary powers as thoſe of *attraction* and *repulſion*, are here ſatisfactorily accounted for on ſimple mechanical principles." Vol. ii. p. 206.

In the eighteenth chapter, after a few obſervations on the incoherent ſubjects of animal magneriſm, and of the *Perkinian tractors*, is given a ſtatement of the preliminary, or common laws of electricity; amongſt which, we find the following idea:—"From ſome experiments", Mr. W. ſays, "I am induced to ſuppoſe, that electricity is univerſally diffuſed, but not equally; that thoſe bodies are the beſt conductors which contain the greateſt quantity, and thoſe the beſt non-conductors which contain the leaſt."

He alſo aſſerts that "glaſs, which is a non-conductor, when rubbed becomes a conductor", and ſubjoins, that

"the conducting power from attrition appears only to remain while the glaſs is immediately under the rubbing action. It has but a momentary exiſtence; and the powers of conducting are exhauſted, the inſtant the glaſs is diſengaged from the rubber, no ſigns of electricity being evinced unleſs the latter is in contact with a conducting medium." P. 218.

This is a very odd explanation (if it be meant as ſuch) of the cauſe which produces the tranſition of the electric fluid from the rubber to the electric, and *vice verſa*.

The latter part of the ſame chapter ſeems to ſhow, that this author is not well informed of the facts which have been aſcertained concerning the excitation of electrics.

"Glaſs", he ſays, "and all vitreous ſubſtances, when excited, give out poſitive ſigns of electricity. Du Faye and the Abbé Nollet having obſerved that ground glaſs gives out negative ſigns, ſubſequent writers have tranſcribed this error merely upon their authority.

"Sealing-wax, reſinous bodies, and ſuch of the electrics as are capable of combuſtion, give out, on excitation, negative ſigns.

"Theſe bodies, when excited, become not only conductors at the moment of excitement, but alſo retain the power a certain time afterwards, inſomuch that from every ſubſtance with which they can come into contact, of a conducting nature, or containing electricity, they will abſtract the fluid until they become in a ſtate of equalization. It is for this reaſon that excited ſealing-wax is in a ſtate reverſe to glaſs. The latter gives out the fluid, but the ſealing-wax continues to abſtract. Hence, when they act together, the ſealing-wax readily admitting what the glaſs is giving out, they counteract each other.

"When equal portions of ſealing-wax and glaſs, equally rubbed, be placed both together upon an electroſcope, no diſturbance of the pith-balls or gold leaf enſues.

"It might be a ſubject of uſeful enquiry, whether this power of retention in reſinous bodies be in any way dependent on the ſtate requiſite for combuſtibility." P. 221.

They

They who are verſed in the ſcience of electricity, muſt have frequently read, heard, and obſerved, that either glaſs or ſealing-wax, or almoſt any other electric, may be excited either poſitively or negatively, by only uſing proper rubbers. Alſo that ſealing-wax, and other reſinous bodies, generally retain the electricity which they have once acquired, much longer than glaſs and other vitreous ſubſtances, becauſe they are leſs apt to attract moiſture, and likewiſe probably becauſe their ſurfaces are moſtly full of little cavities, from which the electricity is with difficulty removed. They may likewiſe wonder that Mr. Wilkinſon ſhould conſider as erroneous Du Faye's aſſertion, that rough glaſs is excited negatively by certain rubbers, which would induce poſitive electricity on poliſhed glaſs.

The nineteenth chapter treats of "the different Capacities of Subſtances to contain the electric Fluid—Caloric one of the component Parts of all Bodies—Change induced in particular Subſtances by Attrition—Influence of the Weather and Seaſons on the Reſult of Electrical Experiments—Effects of the Mercurial Amalgams explained."

The commencement of the twentieth chapter contains an enumeration of the principal properties of air with reſpect to electricity, namely, its non-conducting quality when dry, the contrary when moiſt, the reſiſtance it offers to the paſſage of the electric fluid in different ſtates of condenſation, &c.—The latter part treats of electrometers, where this author calls thoſe inſtruments which are formed of cork-balls ſuſpended by threads, or of ſlips of gold-leaf, &c. not *electrometers*, but electroſcopes, becauſe, he ſays, "they are in no reſpect calculated to meaſure the intenſity of electricity. They merely ſhow, by their diſturbance, the preſence of ſmall portions of electricity, as is indeed implied by the word electroſcope."—Mr. W. muſt have made very little uſe of thoſe inſtruments, if he thinks that the pith-balls, or the ſlips of gold-leaf, cannot indicate the various intenſity of electricity by their various degrees of divergency.

The principle upon which Mr. W. endeavours to explain the divergency of electrometers, namely, the re-action of the air, is neither new nor ſatisfactory. Several other imperfections of leſs note might be remarked in this and in the two following chapters, which treat of "the Influence of Points—the different States of Electricity exhibited by an inſulated Conductor, and of the Electrophorus—Theory of the Leyden Phial, ſpontaneous Diſcharges", &c.; but the length which this account has already attained, reminds us to ſtudy conciſeneſs.

The

The twenty-third is a ſhort chapter, and contains a brief recapitulation of the principal diſcoveries that have been made, and of the opinions that have been publiſhed, concerning Galvaniſm.

The twenty-fourth chapter treats principally, but briefly, of the ſimple Galvanic combinations, and concludes with a liſt of the conductors and of the non-conductors of electricity. Theſe, however, are not very regularly arranged.

In the following chapters this author ſucceſſively treats of the various parts of the ſubject of Galvaniſm, ſuch as the influence of diſſimilar metals; the wonderful ſenſibility of animal fibres, eſpecially thoſe of the frog, which he proves by means of calculation and experiments; the action of one metallic ſubſtance combined with two diſſimilar fluids; the influence of charcoal, and its uſe in particular Galvanic combinations; alſo the peculiar nature of certain animal parts, and the effect of Galvanic combinations upon them, even without the intervention of metallic ſubſtances.

It being not in our power to enter into a more particular examination of thoſe articles, we ſhall only tranſcribe a few ſelect paſſages which are likely to give our readers a competent idea of this author's Galvanic theory.

In page 302, he ſays:

"All metallic bodies are excellent conductors of electricity; but, when oxydated, they become non-conductors. In this change of capacity electricity is given out.

"Although Galvaniſm and electricity may be conſidered as the ſame principles, ſtill, according to the preſent ſtate of our knowledge, they may be thus diſtinguiſhed.

"Galvaniſm is the portion of electricity which forms a component part of the conducting body, in the act of undergoing a change in its capacity, from a greater to a leſs ſtate; while electricity is the reſult of a temporary change in non-conducting bodies, inſomuch that their capacities become, by attrition, momentarily increaſed." P. 302.

In page 335, after the account of Aldini's experiments, which prove that convulſions may be excited in the muſcles of prepared frogs without the intervention of metallic ſubſtances, he ſays:

"I preſume that theſe ſurpriſing facts, the truth of which I have many times aſcertained, are reducible to the principles I have already laid down; and that the Galvanic phenomena are merely owing to the diſengagement of the combined electricity of the ſubſtance acted on, while it undergoes a certain decompoſition. In the caſe either of metallic evolutions, or of animal elicitations, it would appear that an oxydiſying proceſs enſues."

And,

And, in the following page, he adds:

"Animal ſubſtances, as conductors of electricity, have their capacities proportioned to their conducting powers. No change can be induced in theſe ſubſtances, without an adequate change in their capacities. Both the muſcular fibre, and the nervous ſubſtance, in their healthy living ſtate, and connected with the ſources by which their energies are preſerved, are with reſpect to electricity, in a preciſe balance with each other. When a portion of animal ſubſtance is detached and ſeparated, changes are induced, and decompoſitions effected. In cold-blooded animals, the proceſs being very ſlow, the muſcular fibres remain for a long time ſuſceptible to ſo pervading a ſtimulus as electricity. When the ſubſtance is immerſed in a ſolution of the muriate of ſoda, the nervous and muſcular parts ſeem not to undergo equal changes. The part which is the moſt rapidly acted on, will leave the other in a negative ſtate of electricity; and, on the communication being formed, convulſions will be produced. If the communication be made through the medium of a warm-blooded animal, ſimilar effects will enſue." P. 337.

The following eight chapters of the work contain what may more properly be called the practical part of the ſubject. They deſcribe the conſtruction, and illuſtrate the principle, of the Galvanometer, with its improvements, the various ſhapes and conſtructions of Voltaic combinations or batteries, with a proper inveſtigation of the limits of their powers. They contain alſo uſeful inſtructions reſpecting the performance of experiments, particularly thoſe which accompliſh the decompoſition of water and other fluids; to which is ſubjoined, a brief ſtatement of the moſt probable conjectures which have been offered in explanation of thoſe phænomena.

This author makes a uſeful diſcrimination between the effects of Galvaniſm and thoſe of common electricity. He examines the Galvanic proceſſes which naturally take place in certain animals, ſuch as the torpedo, gymnotus, &c. He alſo examines the nature of reſpiration, on the ſuppoſition of its being a Galvanic proceſs; in the courſe of which examination, he is naturally led to notice the general theory of reſpiration, the ſubject of animal heat, the nature of blood, &c.

He devotes the laſt chapter of his work to the medical application of Galvaniſm; ſtating the trials that have been made of that power in various diſorders incident to the human body, and the ſucceſs with which they have been attended; to which he prefixes ſome general remarks concerning the probability or the improbability of Galvanic functions naturally taking place in the human body in different diſorders.

The diſeaſes which are principally noticed in this laſt chapter, are paralytic affections, deafneſs, weakneſs of ſight and amauroſis, ſpaſmodic affections, mental derangement, and ſuſpended

ſuſpended animation. But with reſpect to the mode in which Galvaniſm was applied, and the effects it produced, we muſt unavoidably refer our readers to the work itſelf.

Thus we have endeavoured to give an account of this work in as ample a manner as was conſiſtent with the other demands upon our attention. We ſhall now add our general opinion concerning its merit in the following conciſe manner.

Much information is undoubtedly contained in both the volumes of this work, nor do we recollect any thing of importance on the ſubject which is not to be found in them. With reſpect to ſtyle, we muſt acknowledge that we are not always ſatisfied with this author's expreſſions and arrangement. His information is not always correct; nor are his elucidations always clear or diſtinct. Several repetitions might have been ſpared by means of a better arrangement, and a proper abridgement of the materials in various caſes, eſpecially when they appeared to be of no great importance.

In the account of the hiſtorical articles, and eſpecially in paying homage to the merits of the various perſons mentioned in the courſe of the work, we have frequently remarked a conſiderable degree of partiality, and ſomething too like obſequiouſneſs. Yet we muſt in juſtice add, that, notwithſtanding theſe remarks, and the defects, which ſhould be attentively examined and corrected in caſe of another edition, the work is highly entitled to the attention of the ſcientific world. It is the moſt ample collection extant of facts, relative to the new and curious ſubject of Galvaniſm, and is rendered particularly uſeful to the philoſophical and medical ſtudent, by the very ample index which is annexed to it, and twelve elegant copper-plates, beſides the frontiſpiece, which contain very diſtinct delineations of the apparatus, preparations for experiments, &c.

ART. XVII. *Thoughts on the Calviniſtic and Arminian Controverſy. By George Stanley Faber, B. D.* 8vo. 46 pp. Rivingtons. 1803.

THE author of the *Horæ Moſaicæ* ſtands ſo deſervedly high in the public eſtimation, that we opened this ſmall tract with expectations which an attentive peruſal of it has not gratified. The deſign, being to put an end to a controverſy which has long diſturbed the peace of the church, is indeed excellent, and the impartiality diſplayed by the author is worthy of imitation; but he appears not to us to have purſued his deſign with judgment. He endeavours to prove, that the ſyſtematic

Arminian

Arminian cannot refuſe the concluſions of the ſyſtematic Calviniſt, without rejecting one half of the ſcripture, while the other half muſt be rejected by the Calviniſt, who refuſes the concluſions of the Arminian; and hence he infers, that there muſt be ſomething wrong as well as ſomething right in each ſyſtem. But in carrying on this plan of reconciliation, he has not defined his terms with accuracy; and the conſequence ſeems to be, that both parties have room to complain that he has not done juſtice to their reſpective ſyſtems. Of his vague uſe of ſome terms, we meet with a remarkable inſtance in the very firſt page.

" The orthodox tenets of *original ſin*, *ſanctification*, *juſtification by the ſole merits of Chriſt*, and certain others which might eaſily be mentioned, are no more *peculiar* to the ſyſtem of Calvin than the doctrine of the Trinity."

It is very true, that our church, and all ſober Arminians, embrace theſe doctrines as well as the Calviniſts; but the queſtion at iſſue is, do they all embrace them in the *ſame ſenſe?* They certainly do not. The phraſes *original ſin*, *ſanctification*, *juſtification by the ſole merits of Chriſt*, are indeed to be found in the creed of every reformed church, unleſs we chooſe to compliment the Socinian fraternity with the title of a church; but to each of theſe phraſes, except perhaps the laſt, one meaning is affixed by the Calviniſt, and another very different by the Arminian.

What Calvin himſelf meant by *original ſin*, for inſtance, may be ſeen in our laſt volume (p. 498); and, to prevent the poſſibility of miſtaking his meaning in the paſſage which we have there quoted, it is proper to obſerve here, that he repreſents all mankind as rendered really and truly *guilty*, in the ſtricteſt ſenſe of the word, by Adam's tranſgreſſion.

" Neque iſta eſt *alieni delicti* obligatio, quod enim dicitur, nos per Adæ peccatum obnoxios eſſe factos Dei judicio? non ita eſt accipiendum, ac ſi nos inſontes ipſi et immerentes culpam delicti ejus ſuſtineremus: ſed quia per ejus tranſgreſſionem maledictione induti ſumus omnes, dicitur ille nos obſtrinxiſſe. Ab illo tamen non ſolo in nos pœna graſſata eſt, ſed *inſtillata* ab ipſo *lues* in nobis reſidet, cui *jure pœna debetur*. Quare Auguſtinus, utcunque *alienum peccatum ſæpe vocet*, (quo clarius oſtendat propagine in nos derivari) ſimul tamen et PROPRIUM UNICUIQUE aſſerit*."

Whether Auguſtine aſſerts this or not, we ſhall not now ſtop to enquire, becauſe our buſineſs is with the peculiarities

* Inſtit. lib. ii. cap. 1. § 8.

of

of Calviniſm, which we learn only from thoſe who have maintained that ſyſtem. Inſtead, therefore, of adding the teſtimony of any individual author to that of the father of the ſchool, we beg leave to ſtate the doctrine of that ſchool in the words of the Weſtminſter Aſſembly of divines.

"By this ſin (the eating of the forbidden fruit) they (Adam and Eve) fell from their original righteouſneſs and communion with God, and ſo became dead in ſin, and wholly defiled in all the faculties and parts of ſoul and body. They being the root of all mankind, the *guilt* of this ſin was *imputed*, and the *ſame death in ſin* and corrupted nature *conveyed to all their poſterity*, deſcending from them by ordinary generation. *From this original corruption*, whereby we are *utterly indiſpoſed*, *diſabled*, and *made oppoſite* to *all good*, and *wholly inclined to all evil*, and that *continually*, *do proceed all actual tranſgreſſions*. This corruption of nature, during this life, doth remain in thoſe that are regenerated; and, although it be through Chriſt pardoned and mortified, yet both *itſelf*, and all the motions thereof, ARE TRULY AND PROPERLY SIN. Every ſin, both *original* and actual, being a tranſgreſſion of the righteous law of God, and contrary thereunto, doth, in its own nature, bring *guilt* upon the ſinner, whereby he is *bound over to the wrath of God*, and curſe of the law, and ſo made ſubject to death, with *all miſeries*, *ſpiritual*, temporal, and *eternal**."

Or, as the Aſſembly has elſewhere expreſſed its ſentiments:

"The fall brought upon mankind the loſs of communion with God, his diſpleaſure, and curſe; ſo as we are BY NATURE children of wrath, BOND SLAVES TO SATAN, and *juſtly* liable to ALL PUNISHMENTS in this world, and *that which is to come*."

Theſe puniſhments, we are told†, are,

"blindneſs of mind, a reprobate ſenſe, ſtrong deluſions, hardneſs of heart, horror of conſcience, vile affections, and all other evils that befal us in our bodies, names, eſtates, relations, and employments, together with death itſelf, and MOST GRIEVOUS TORMENTS IN SOUL AND BODY, WITHOUT INTERMISSION, IN HELL-FIRE FOR EVER"!

Such is the Calviniſtic doctrine of *original ſin*, according to the creed, as well of the Sublapſarian as of the Supralapſarian; but no ſuch horrid conſequences have been attributed to the firſt tranſgreſſion by any Arminian, or indeed by any other ſociety of Chriſtians with whoſe creed we are acquainted. The Arminian looks upon it as abſurd to ſay, that *all* actual

* Confeſſion of Faith, chap. vi.
† Larger Catechiſm.

tranſgreſſions, as effects of a cauſe, proceed from the corruption introduced into human nature by the fall; for the fall itſelf was an *actual* tranſgreſſion before the introduction of this corruption*. The Engliſh Arminians, or thoſe who are ſo denominated with perhaps no great propriety, and with whom alone we are concerned, maintain that immortality, or eternal life, was neither inherent in the nature of the firſt man, nor the reward due by *right* to the moſt perfect obedience of the moral law, or that which, in the language of modern philoſophy, is called *natural religion;* but that it was a *ſupernatural* privilege, granted to Adam and his poſterity by a *poſitive covenant.*

"Sani omnes theologi fatentur", ſays Biſhop Bull†, "vitam cœleſtem atque æternam gratuitum eſſe Dei donum, adeoque immenſæ liberalitatis, quod ne *primo* quidem *homini in ſtatu integro perfectiſſimè operanti ex ſtricto jure deberi potuit.*"

This eminent divine accordingly always conſiders the firſt covenant as a *covenant of grace*, and not, as it is uſually called, the *covenant of works;* and, in his Engliſh diſcourſe concerning the *firſt covenant*, or *the ſtate of man before the fall*, he proves, with the force of demonſtration, that the eternal life promiſed in that covenant, to Adam and his poſterity, was a *ſupernatural gift*, to be enjoyed not in the terreſtrial paradiſe, but in heaven, after a ſufficient probation on earth.

"The church of God", ſays he, "hath conſtantly believed and aſſerted theſe two things: 1. that Paradiſe was to Adam a type of Heaven; and that the never-ending life of happineſs‡ promiſed to our firſt parents, if they had continued obedient, and grown up to perfection under that œconomy wherein they were placed, ſhould not have been continued in the earthly Paradiſe, but only have commenced there, and been perpetuated in a higher ſtate; that is to ſay, after ſuch a trial of their obedience, as ſhould ſeem ſufficient to the Divine Wiſdom, they ſhould have been tranſlated from earth to heaven.

"2. (which is indeed a conſequent of the former hypotheſis) that our firſt parents, beſides the ſeeds of *natural virtue and religion* ſown in their minds, in their very creation, and beſides the *natural innocence and rectitude*, wherein alſo they were created, were endowed with certain *gifts and powers ſupernatural*, infuſed by the ſpirit of God; and that *in theſe gifts their perfection conſiſted;* that theſe gifts were beſtowed to fit them for a ſupernatural immortality; and that Adam, in the ſtate of integrity, had *naturally*, and without the aid of the Divine Spirit, no more power to perform a righteouſneſs available to *eternal*

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* See Brit. Crit. vol. xxi. p. 594.

† *App. ad examen animadverſionis* 17, p. 77. *Ed. Grabe.*

‡ He proves that the *happineſs* depended on obedience to the law of nature, and the *perpetuity* of it on the obſervance of the poſitive precept or condition of the covenant.

life, than the vine hath to bring forth wine without the warm influence of the ſun, the dew of heaven, and dreſſing."

The Biſhop is ſo confident of the truth of theſe two propoſitions, which he has indeed moſt elaborately proved, that he ſays:

"I look on them as the two main pillars of the Catholic doctrine, *concerning the fall of the firſt man, and the ſad conſequents thereof to his poſterity*. And I do profeſs, that I can by no means underſtand how that doctrine can be intelligibly explained, or rationally defended, otherwiſe than upon the foundation of the ſaid *hypotheſes*. For if it be once granted, that man in his firſt and beſt eſtate was a creature merely *animal**, I challenge any man to ſhow me, wherein that great fall of mankind, of which the Scriptures, and the writings of the Catholic doctors, from the days of the Apoſtles to our preſent age, ſo loudly ring, can be imagined to conſiſt?"

That man fell is admitted by both parties; and the conſequences of his fall are thus ſtated† by the ſame incomparable divine.

"*Fœdus vitæ cum Adamo initum in ſtatu integro, per ipſius peccatum irritum fuit non modo ipſi, ſed et poſteris ipſius; ut jam omnes Adæ filii, qua tales ſint filii mortis, h. e. a promiſſo omni vitæ immortalis penitus excluſi, ac moriendi neceſſitate* ABSQUE SPE RESURRECTIONIS, *ſubjecti*. Nulla eſt in univerſâ theologiâ hac propoſitione certior. Paſſim enim in Scripturis Novi Teſtamenti apertiſſimè ac verbis diſertiſſimis traditur; præſertim in Epiſt. ad *Rom.* cap. 5, fere per totam. Unde et probati eccleſiæ veteris *Doctores univerſi*, tum qui ante, tum qui poſt Pelagium vixere, in *ea conſenſerunt*; neque unquam a quoqam impunè

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* By the word *animal*, he does not mean what is now generally meant by it—merely *ſenſual*; but a man complete in reaſon, ſenſe, volition, and every natural faculty.

† *Append. ad examen animadverſionis* 17. We have quoted the Biſhop's ſentiments on this ſubject from his Latin works, becauſe we believe them to be more generally known than his Engliſh diſcourſes. Much light, however, is thrown upon his *Harmonia Apoſtolica*, and indeed upon the nature of the Chriſtian covenant, in his "Diſſertation on the State of Man before the Fall". On this account, we wiſh that ſome bookſeller friendly to the Church of England would republiſh that tract, which we think would contribute much to put an end to the preſent unprofitable controverſy between the Arminian and Calviniſtic ſons of that church. It is found in the third volume of his Sermons and Diſcourſes, publiſhed with his Life, by the excellent Robert Nelſon, 8vo. 1713. Or if the pious and learned editors of the *Churchman's Remembrancer* (ſee Brit. Crit. vol. xxii. p. 324) would adopt this tract, and publiſh it as the next of their ſeries, it would appear there with peculiar propriety.

et ſine hæreſeos notâ negata fuit. Jure autem potuiſſe Deum ab ſolum *Adami* peccatum poſteros ipſius omnes a vita immortali excludere, nimis manifeſtum eſt. Nam (ut optimè Cl. Gerardus J. Voſſius) licet Adam non peccaſſet, poterat tamen Deus, qui liberrimus eſt donorum ſuorum diſpenſator, creare hominem ad finem naturalem, eoque et gratiæ in hac vita, et poſt hanc vitam gloriæ expertem. Evidentiſſimum autem eſt, quod poterat Deus abſolutè, idem potuiſſe relatè, hoc eſt, cum reſpectu ad primum primorum parentum delictum: quo ſimul oſtendat, ſe juſti judicis officio perfungi."

The ſame learned prelate, whom every Engliſh Arminian is proud to call his maſter, conſiders the ſupernatural gifts of the Holy Spirit conferred on our firſt parents as "the original righteouſneſs", from which every man that "is naturally engendered of them is, in our ninth Article, ſaid to be far gone".

"You may gather hence (from the reaſoning of his diſſertation) a clear ſolution of that queſtion ſo hotly agitated among modern divines, *Whether the original righteouſneſs of the firſt man was ſupernatural?* For the meaning of this queſtion, if it ſignify any thing to any conſiderable purpoſe, is clearly this: whether Adam in the ſtate of integrity needed a ſupernatural principle or power, in order to the performing of ſuch a righteouſneſs as, through the gracious acceptance of God, ſhould have been available to an eternal and celeſtial life and happineſs? And the queſtion being thus ſtated, ought to be held in the affirmative, if the conſentient determination of the Church of God may be allowed its due weight in the balance of our judgments*."

The covenant of eternal life being violated by the fall, this original perfection, or theſe ſupernatural graces, were of courſe withdrawn; and, till the promiſe made to Adam, that the ſeed of the woman ſhould bruiſe the head of the ſerpent, man was placed under no other law than that of nature. But, according to the ſame author,

"Lex naturæ (p. e. dictamen rationis) quatenus in homine lapſo ſpectatur, ut ſpiritu ac revelatione divinâ deſtituta, nequaquam *abſolutiſſimam virtutem præſcribit*, neque *ejuſdem legis obſervationi vita immortalis et cæleſtis* debetur."

No wonder then that in fallen man, deprived of the graces of the Holy Ghoſt, "the fleſh luſteth always againſt the ſpirit", or that "man cannot turn and prepare himſelf, by his own natural ſtrength and good works, to faith and calling upon God"; for ſuch exactly would have been the caſe, though the forbidden fruit had never been taſted. In this view of the conſequences of the firſt tranſgreſſion, all Engliſh Arminians, who

* *State of Man before the Fall.*

are

are untainted by the hereſies of Pelagius and Socinus, are agreed; but many of them believe that, beſides being deprived of the ſupernatural graces of the Holy Ghoſt, the *natural* faculties of man were diſordered by the fall; and this diſorder, they think, is what is meant by "the infection of nature", which in the ninth Article is ſaid to "remain, yea, in them that are regenerated". None of them, however, believe that the preſent race of mankind are really *guilty* of Adam's tranſgreſſion, or that an infant, who has barely cried and then ceaſed to live, is, on account of that tranſgreſſion, liable to "the moſt grievous torments in ſoul and body, without intermiſſion, in hell-fire for ever". At the ſame time, they have no objection to ſay, that temporal death, ſorrow, and ſickneſs are the conſequences of *original ſin*, becauſe they are certainly the conſequences of the violation of the firſt covenant; or to ſay, with our church, "that concupiſcence and luſt hath of itſelf the nature of ſin", becauſe concupiſcence and luſt are appetites not ſuited to that ſtate of celeſtial happineſs prepared for the Chriſtian.

There is a ſimilar difference between the Calviniſtic and Arminian notions of ſanctification. Both hold that the grace which ſanctifies is neceſſary to all, who would enter into the kingdom prepared for us from the foundation of the world; but the Calviniſt maintains, that it is beſtowed only on the *elect*, and that in them it is *irreſiſtible*; while the Arminian contends, that it is certainly withheld from none to whom the goſpel is preached*; though, under the ſecond covenant, it may be "reſiſted, done deſpite to, and quenched", by the Chriſtian within the pale of the viſible church, juſt as it was, under the firſt covenant, by Adam in Paradiſe.

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* The Arminian does not ſay that it *is* withheld from all to whom the Goſpel is not preached, nor does he pronounce any thing with confidence concerning the future ſtate of ſuch men. He ſays, indeed, with the church, that they are to be conſidered as heretics who "preſume to ſay that every man ſhall be ſaved *by* the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law and the light of nature: for holy ſcripture doth ſet out unto us only the name of Jeſus Chriſt, *whereby* man muſt be ſaved"; but he thinks it not inconſiſtent with the ſcheme of Chriſtianity, that virtuous men *may* be ſaved by a Redeemer, of whom they never heard; and that ſince *all men* are certainly to be raiſed from the dead in conſequence of the redemption wrought by Chriſt, there *may* be, "in the many manſions of our Father's houſe", a manſion for virtuous heathens.

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Had Mr. Faber attended to theſe diſtinctions, we think he would hardly have attempted, at leaſt by the means which he has employed, to reduce the ſyſtematic Calviniſts and the ſyſtematic Arminians to admit each other's concluſions, or reject reſpectively one half of the Scriptures. The attempt is made by two chains of reaſoning, the ſoundneſs of which we are now prepared to examine.

"THESIS I.

"You hath he quickened, who were dead in treſpaſſes and ſins"*.

"CONCLUSIONS.

"1. Therefore, "the condition of men after the fall of Adam is ſuch, that he cannot turn and prepare himſelf, by his own natural ſtrength and good works, to faith and calling upon God†".

"2. Therefore man is a paſſive machine in the hands of God: for by the theſis, he is ſpiritually dead; and conſequently poſſeſſes no more power of ſpiritual action, than a dead body does of phyſical action.

"3. Therefore all thoſe, who are quickened out of the maſs of the ſpiritually dead, are elected or choſen out of that maſs: for, had they not been thus elected or choſen, they would not have been quickened, but would for ever have remained ſpiritually dead; ſeeing they naturally poſſeſs no more power of ſelf-vivification, than a dead body.

"4. Therefore all thoſe, who are not thus quickened or elected, are paſſed over or reprobated.

"5. Therefore God willeth the death of ſinners: becauſe, if he predeſtines a man to damnation before his birth; it is impoſſible that he ſhould will the ſalvation of that very ſame man; for to *decree damnation*, and to *will ſalvation*, are direct oppoſites."

The author deduces many other very extraordinary concluſions, in the ſame logical manner, from this ſingle text of Scripture; but we forbear to quote them, becauſe they conſecutively hang upon one another; and he who rejects theſe five, or indeed any one of them, cannot be compelled to admit thoſe which follow. But they are all, except the firſt, rejected by the Arminian; and even the firſt he does not admit as a conſequence flowing from the theſis. He believes, that "the condition of man after the fall of Adam is ſuch that he cannot turn and prepare himſelf, by his own *natural* ſtrength, to *faith* and calling upon God"; for he is perſuaded that ſuch was his condition alſo before the fall. "Faith is the ſubſtance of things hoped for, the evidence of things not ſeen"; but man, in a ſtate of nature, as he would have had nothing unſeen to hope for, could not have been expected or required to turn himſelf to that "faith and calling upon God" which is meant

* *Epheſ.* ii. 1. † *Art.* 10.

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in the Article. His duty, in that ſtate, would have extended no further than to thoſe *natural good works*, which Mr. Overton himſelf ſays* that "nobody denies he can perform". The unconverted Epheſians, it is true, and indeed the whole heathen world, fell vaſtly ſhort even of *this* ſtandard of duty, not however in conſequence of any depravity of nature laying them under the *neceſſity* of ſinning; but becauſe "not *liking* to retain God in their knowledge", and being, as the Apoſtle aſſures us, "without excuſe", "God gave them over to a worthleſs undiſcerning mind (αδοκιμον νουν) to do thoſe things, which are not convenient†". The Arminian, therefore, denies all Mr. Faber's concluſions, and yet admits his theſis; becauſe the Apoſtle, as he underſtands him, teaches that the unconverted Epheſians "were dead in treſpaſſes and ſins", not by the decree of God, nor by a neceſſity to ſin derived from Adam, but by the contagion of bad example, which had been gradually increaſing from the firſt diſperſion of the deſcendants of Noah, and by their own wilful and heedleſs perverſeneſs.

Even the ſublapſarian Calviniſt muſt reject Mr. Faber's fifth concluſion. He admits, indeed, that the Epheſians and all mankind "were dead in treſpaſſes and ſins", in conſequence of the innate corruption of nature derived from Adam; for it is an article of his creed that from it proceed all actual tranſgreſſions; but as he does not admit that the fall was *decreed*, or that Adam was in any ſenſe a *neceſſary* agent; his ſyſtem does not lead him to infer from the words of the Apoſtle, that God "*willeth* the death of ſinners, or that he *predeſtines* a man to damnation before his birth". The predeſtination of the Sublapſarian takes place only from the fall. Adam by his voluntary tranſgreſſion plunged his poſterity in a ſtate of ſin and miſery. This, according to the Sublapſarian, was foreſeen, though not ordained from all eternity, when God was graciouſly pleaſed, of his mere good will and pleaſure, to *decree* the redemption of a determinate number of mankind from that ſtate, in which he might have left the whole race to periſh. Whether the difference between the ſupralapſarian and the ſublapſarian hypotheſis be a matter of that importance which our *true churchmen* affect to conſider it, this is not the place to enquire; but as it is *real*, it ought to have been noticed in an attempt to reduce the *ſyſtem* of Calviniſm to an abſurdity.

But if Calviniſts of either claſs have cauſe to complain that Mr. Faber has not done juſtice to the ſyſtem which they

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* See our 21ſt vol. p. 607.

† Romans, chap. i. paſſim.

eſpouſe,

eſpouſe, Arminians, at leaſt thoſe who in England are ſtyled Arminians, have ſtill greater cauſe to complain that juſtice has not been done to them.

"THESIS 2.

"Repent, and turn yourſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed; and make ye a new heart and a new ſpirit; for why will ye die, O houſe of Iſrael*"?

"CONCLUSIONS.

"1. Therefore a man is able to turn himſelf from all his tranſgreſſions, and to make for himſelf a new heart and a new ſpirit; otherwiſe he would not have been exhorted to do ſo.

"2. Therefore he is poſſeſſed of a perfect free-will; and "when life and death, bleſſing and curſing, are ſet before him, he is at liberty to chooſe life, that he and his ſeed may live†".

"3. But if a man be able to turn *himſelf* from all his tranſgreſſions, and to make for *himſelf* a new heart and a new ſpirit; then he hath no need of any *extrinſic* aſſiſtance; for men require aſſiſtance in matters, wherein they are deficient, not wherein they are ſufficient.

"4. But, if a man doth not require *any* extrinſic aſſiſtance, then neither doth he require the aſſiſtance of the Holy Spirit, either to turn him from his tranſgreſſions, or to create in him a new heart: for every man is either *unable* to turn himſelf by his own natural ſtrength, or elſe he is *able* to do it: if he be *unable*, he doth not poſſeſs free-will; for in that caſe he would be able: if, on the other hand, he be *able*, he aſſuredly hath no need of any aſſiſtance from the Holy Spirit; for with reverence be it ſpoken, even God himſelf cannot make a man more than able."

We forbear to quote the remainder of this author's Arminian concluſions, for the ſame reaſon that we omitted ſo many of the Calviniſtic concluſions, which he deduced from his firſt theſis. On theſe four, the firſt remark that we have to make, is, that the Arminian may juſtly complain that he is made to ſuſpend his creed on the exhortation of a prophet under the law, rather than on a text taken from the New Teſtament. Ezekiel is here exhorting his countrymen to turn themſelves from all their tranſgreſſions, that if their impending captivity could not be averted, they might at leaſt be not abſolutely ruined by it. But the righteouſneſs required by the Moſaic law, when conſidered as a *ſeparate diſpenſation*, was ſomething ſo very different from that which Chriſtianity enjoins as neceſſary to *fit* a man for everlaſting life in heaven, that though it ſhould be granted that mere natural powers were equal to the former, it would not therefore follow that without extrinſic aſſiſtance they are able to perform the latter. The Arminian, however,

* Ezekiel xviii. 30, 31. † Deut. xxx. 19.

however, has no occaſion to avail himſelf of this unqueſtionably well-founded diſtinction. He may admit the text to be purely evangelical, and the ruin which he is exhorted to avert by turning himſelf from all his tranſgreſſions, to be the ſecond death, or, what the Weſtminſter Aſſembly call "moſt grievous torments in ſoul and body, without intermiſſion, in hell-fire for ever", and yet reject every one of the concluſions, which Mr. Faber wiſhes to fix upon him. According to his ſyſtem, the grace of God is ſo abſolutely neceſſary to enable the moſt perfect man to work out his own ſalvation, that he believes it to be offered to all to whom the goſpel is preached, and to be implied, though not expreſſed, in every exhortation to repentance. In the warfares of this world, there is ſurely no impropriety in the ſubaltern officers of an army exhorting the men, who are placed immediately under their command, to do their duty in the day of battle, aſſuring them that on their proweſs depends the preſervation of themſelves and their country. Yet ſuch officers, and even the men, whom they addreſs, know well, that ſucceſs depends on the diſpoſitions of the army made by the commander in chief; and that their own proweſs will ſignify nothing unleſs it be exerted in obedience to his orders. Juſt ſo it is, ſay the Arminians, in the Chriſtian warfare. Without the guidance of the Holy Spirit, we can do nothing; and yet exhortations to the performance of our duty are extremely proper, becauſe we have it in our power, as Adam had it in his, to reſiſt the Spirit.

It is almoſt needleſs to ſay, that the Calviniſt *muſt* reject all theſe Arminian concluſions; but it may not be ſuperfluous to obſerve, that ſuch rejection is far from laying him under the neceſſity of rejecting the text of Scripture from which they are attempted to be drawn. The preaching of the word is one of the means appointed to carry into effect God's eternal decree. When addreſſed to the *elect*, it is always accompanied with invincible grace; and the purpoſe which it ſerves, when addreſſed to the *reprobate*, is to ſtupify and blind them.

"Quos ergo in vitæ contumeliam et mortis exitium creavit, ut IRÆ SUÆ ORGANA forent, et ſeveritatis exempla, eos, ut in finem ſuam perveniant, nunc audiendi verbi ſui facultate privat; nunc ejus prædicatione MAGIS EXERCET ET OBSTUPEFACIT*."

The reader, we truſt, is now qualified to judge whether the author is entitled thus to expreſs himſelf:

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* Calv. Inſt. Lib. 3, Cap. 24, § 12.

" It has been aſſerted, that Calviniſm is a machine ſo conſtructed, that, if one peg be pulled out, the whole falls to pieces.——One of the pegs of Calviniſm, the peg indeed upon which all the others depend, is a text of Scripture; and the ſame remark may be applied to Arminianiſm. Now, if the deſtruction of one peg involves the deſtruction of another, it will plainly appear, by inverting the two preceding chains of argument, that the two *laſt* faulty pegs in each (the reader will pardon the confuſion of the metaphor) are two texts of Scripture; and the conſequence will be, that one half of the Bible muſt be diſcarded, becauſe it apparently gives countenance to the errors which flow from high Calviniſm; and the other half muſt experience the ſame fate, becauſe *it* apparently gives countenance to the errors which as neceſſarily flow from overſtrained Arminianiſm."

That nothing of this kind appears, has been, we hope, ſufficiently proved, by ſhowing that the author's two texts of Scripture will not bear the ſuperſtructure which he has attempted to rear on them; and that in each of his chains of reaſoning, he has taken for granted, what the partizans of the oppoſite ſyſtem neither admit nor can be compelled to admit. We heartily agree with him, however, in many of his incidental obſervations, and give him full credit for the goodneſs of his intentions; but ſome other method than his muſt be fallen upon to put an end to this worſe than uſeleſs controverſy; and we have hitherto met with none that promiſes to be more ſucceſsful, than that which has been adopted by the author of the tract reviewed in the next article.

ART. XVIII. *Conſiderations on the general Conditions of the Chriſtian Covenant; with a View to ſome important Controverſies. By Joſeph Holden Pott, A. M. Archdeacon of St. Alban's.* 8vo. 110 pp. 3s. Rivingtons. 1803.

THE object of this publication, as of the preceding, is to produce, if not a union of ſentiment, at leaſt ſome degree of mutual forbearance among thoſe Calviniſtic and Arminian diſputants who have ſo long diſturbed the peace of the Church of England. The Archdeacon enters upon his taſk, not by ſtating the peculiarities of any ſyſtem, but by tracing the doctrines of Chriſtianity from the firſt preaching of John the Baptiſt to the completion of the canon of the New Teſtament. By a fair induction, the only method of reaſoning by which uſeful truths, whether in phyſics, ethics, or theology, can be diſcovered, he finds that the Baptiſt preached *repentance;* that Chriſt himſelf preached *repentance* and *faith;* that both inſtruct

ſtruct us how to build upon theſe foundations, by "bringing forth fruit meet for repentance"; and that St. Paul declares to Agrippa, that his preaching "both to the Jews and Gentiles was, that they ſhould repent and turn to God, and do works meet for repentance". The terms or conditions, therefore, upon which Chriſtians can enjoy everlaſting life, are repentance, faith, and obedience; but, as they have no title whatever to everlaſting life but by the new covenant, repentance, faith, and obedience, may, with the utmoſt propriety, be called the conditions of that covenant.

He next ſhows how eaſily the maintaining of theſe conditions may be reconciled with the doctrine of *juſtification by faith alone*. This leads him to explain that doctrine, and to ſhow that our juſtification is moſt truly ſaid to be by faith: 1, as the term *juſtification by faith* implies the whole method of juſtification under a covenant of grace, in which the merits of another form the true ground, and only valuable cauſe, of our acceptance before God; 2, as *faith* appears to be the leading principle of conduct; and, 3, becauſe faith has a peculiar office in the work of juſtification; which office, as our Homily obſerves, "no other Chriſtian grace can ſo properly be ſaid to have".

He next proceeds to prove, and proves moſt completely, that the conditions of the covenant are perfectly conſiſtent with thoſe paſſages of Scripture which declare ſo frequently, that the grace of God is *freely given*. In the courſe of his reaſoning on this ſubject, he takes occaſion to explain St. Paul's doctrine of *election*, and proves, with the force of demonſtration, that it relates not to the *final ſalvation of individuals*, but to the calling, firſt of the Iſraelites, and afterwards of the Gentiles, to the knowledge of God's covenant through Chriſt with man.

From election he paſſes, by an eaſy tranſition, to *aſſurance*; and ſhows the groundleſſneſs and danger of that doctrine as taught by Methodiſts, and even by ſome others who have not yet withdrawn themſelves from the communion of the church. We ſhould give ſeveral large extracts from this pamphlet, were we not ſenſible that they would loſe much of their effect by being torn from the context; and were it not our wiſh, that the whole may be read with the moſt ſerious attention by every ſon of the Church of England. We cannot, however, refuſe ourſelves the pleaſure of tranſcribing the following paragraph, from which the reader will perceive the author's deſign—a deſign ſo becoming his ſtation and character.

"Having touched theſe heads of difference, it is not neceſſary to aſſume the truth on either ſide, in order to perceive that to whichever

part a man may incline, the great foundation of the Chriſtian faith will not be the ſubject of diſpute between them. In order to eſtabliſh that concluſion, little more, one would imagine, would be neceſſary than to ſtate the grounds of faith and doctrine, and the rules of good life, concerning which there is no difference. It ſhould be the chief ſatisfaction of both parties engaged in theſe diſputes, to reflect, that although there muſt be a conſiderable error on one ſide or the other, where theſe ſeveral opinions which have been ſtated are maintained, yet that the ſame faith in all its fundamental articles is held by both; the ſame ſacraments adminiſtered; the ſame communion kept by many; the ſame duties required and practiſed, though under different notions. Thus it is agreed, that ſalvation is the free gift of God for Chriſt's ſake: free to us who do not pay the price, but richly purchaſed by the blood and merits of Chriſt Jeſus. It is agreed too that repentance, faith, and obedience, are neceſſary in ſome ſenſe or other to entitle any man to an intereſt in the Redeemer's interceſſion. It is confeſſed alſo, with humble thankfulneſs on both ſides, that the influence of Divine Grace, preventive and aſſiſtant, are needful in all parts of our converſion and proficiency. If then the ſame Creed, the ſame religious practice, the ſame fellowſhip, the ſame faith, hope, and charity, do not conſtitute ſufficient grounds of concord, it will be difficult to know where we are to ſeek them."

We have placed this valuable tract immediately after that of Mr. Faber, as ſtating in a much more correct and perfect manner the real principles of union, which we heartily recommend to the conſideration of all Chriſtians, whatever other denomination they may add to that ſacred title.

BRITISH CATALOGUE.

POETRY.

ART. 19. *Carminum Rariorum Macaronicorum delectus. In uſum Ludorum Apollinarium. Edinburgi. ex Typographeo Adami Neill et Soc.* 8vo. 1801, 1802, &c.

In our 22d volume (p. 431) we noticed a very ingenious Latin verſion of a Scottiſh Song, entitled *the Wife of Auchtermuchty*, but wiſhed for ſome information reſpecting the editors, whoſe titles were calculated to excite curioſity. A copy ſince ſent us, of ſeveral other poems printed by the ſame Society, enables us to clear up ſeveral of theſe doubts, by interlineations which we ſhall venture to print in

Italics,

Italics. The following inſcription is ſubjoined immediately to the title-page.

"Quod Felix, fauſtumque ſit; Omnibus et ſingulis, Conventûs Gymnaſtici Edinenſis Fratribus, Speciatim autem, Gymnaſiarcho magnifico *(Alexandro Wood, Armigero, Chir. Edin.)* Pontifici Maximo, *(Gulielmo Moodie, S. S. Th. D.)* Prætori Honorato *(Jacobo Hamilton, Sr. M. D.)* Aliiſque Miniſtris Sacrorum, a quibus Ludi Apollinares, in Campo Letheano, Vulgò Leith Links, More Majorum, Solenniter celebrantur: Hæc Poemata Macaronica, iterum prelo ſubjecta, ſummâ cum obſervantia, Dat, dicat, conſecratque, Editor, Scrib. Prætor. *(Andreas Duncan*, Sen. M. D. s. P.—)."

The preſent collection contains, 1. The *Polemo-Middinia*, of the celebrated poet W. Drummond, of Hawthornden; an effuſion, in our opinion, rather pardonable, in ſuch a writer, than deſerving of admiration*. 2. Chryſte Kirke on the Green, ſuppoſed to be written by King James I. of Scotland, attempted (it is ſaid) in Latin *Heroic* verſe; but in truth very well executed in Latin Elegiac verſe. 3. The Speeches of Ajax and Ulyſſes, in Ovid. Met. B. 13, tranſlated into the *Buchan Dialect*. This is a very whimſical and humorous performance. Thus far extends the firſt faſciculus. The ſecond contains, 4. The Monk and the Miller's Wife, a tale written by Allan Ramſay, Eſq. with a tranſlation into Latin rhyme. The humour of the original is well known; and it is admirably preſerved in the verſion. 5. Prælium Gillicrankianum, Cantilena. 6. The Wife of Auchtermuchty; already noticed, but in this copy without the Latin verſion. 7. A Hudibraſtic Hiſtory of John Broſſy, the celebrated Stormont Bard. Written at St. Andrew's in the year 1762, by the Bec-Jaune club. This being a ſatire on an unknown poem, the Bangoriad, and its unknown author, cannot be properly reliſhed here. 8. A few Epitaphs on various perſons; and, 9. A. Phillips's tranſlation of the Sapphic fragment, "Bleſt as th' immortal Gods is he", with a parody, by the Hon. Henry Erſkine. The ſecond faſciculus is dedicated to the Arch-Laureat of the Society, "*Rob°. Strong Armigero, Mercatori Letheano*", who is ſtyled alſo "Scriptori lepidiſſimo, poetarum ſodalitii noſtri facile principi."

We have ſo far extended our account of the contents of this collection, that any ſpecimen we could here produce of it would be very ſlight; we ſhall only add, therefore, that it contains much amuſement, and gives altogether a pleaſing view of the relaxations of claſſical men.

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* The poet does not even regard the quantities of the real Latin words which he employs. Thus he makes *homo* a ſpondee, the laſt ſyllables of *accipitis*, a dactyl, &c. &c. This we conceive not allowable, even in Macaronic.

NOVELS.

NOVELS.

ART. 20. *Modern Literature: A Novel, in Three Volumes. By Robert Biſſet, LL. D.* 12mo. 925 pp. 15s. Longman and Rees. 1804.

The ingenious author of this novel, in his Preface, informs us that he propoſes "to repreſent the manners of the times, in various ſituations, but eſpecially in the literary departments," and his object ſeems to have been to connect, with the amuſement ariſing from a fictitious ſtory, ſuch anecdotes of the preſent ſtate of literature and remarks upon it, as may give a diſtinct view of its character and tendency. Theſe two ſubjects are not, however, in our opinion, combined with much ſkill, or rendered ſo intereſting as, from the well-known talents of Dr. Biſſet, we ſhould have expected. The fault ſeems to be chiefly in the plan. As the work is now conducted, each part of the primary deſign is apparently injurious to the other. To amuſe by an intereſting ſtory ſeems for a long time, notwithſtanding what is ſaid in the preface, to have been his principal object: but, relying probably on the literary anecdotes which were to be introduced in the latter part, he has not taken pains ſo to enliven and diverſify his narrative as to fix the reader's attention. His hero, a generous and high ſpirited young man of a Scotch family, advances gradually to the attainment of fame, domeſtic happineſs and fortune, by an almoſt regular gradation, with ſcarcely any difficulties to afford exerciſe for his virtues, or changes of fortune to create an intereſt in his favour. In his literary anecdotes and reflections the author ſhows himſelf, however, to be a man of juſt taſte, and invariably the friend of religion and virtue. Under the name of *St. Leon*, he reprobates Mr. Godwin, as a philoſopher, but allows him talents as a writer. The late wife of that author alſo ſeems to be characterized under the name of Jemima: for we cannot think Dr. B. ſerious when he declares, in his Preface, "that he has been ſcrupulouſly cautious to guard againſt any poſſibility of individual application." Even to the characters in his *ſtory* this declaration does not univerſally apply. To the ſtyle employed in this novel, we make no general objections; but a want of ſimplicity, and an occaſional licence in the introduction of unauthorized words and phraſes, ſuch as "*circumſpiciency*," "*mildened*," and ſeveral others, which we ſhall not here enumerate. This novel therefore, though not without merit or attraction, is not altogether equal to what might have been expected from the other works of this author; one of which we now have before us, and ſhall ſoon be able to report in a far more favourable point of view.

ART. 21. *The Life of Napoleone, as it ſhould be handed down to Poſterity. By J. M——d.* 12mo. 150 pp. 2s. 6d. Parſons. 1804.

The new "Emperor of the French" is here introduced as the hero of a fictitious ſtory. His birth and parentage are, we believe, accurately

rately ſtated: but, inſtead of a warrior, he is repreſented as a petti-fogging attorney in Corſica, who, being driven from thence by the detection of a forgery, takes refuge in France, and becomes lieutenant of a gang of robbers, the captain of whom is called Maximilian, and deſigned to repreſent Robeſpierre. After ſome adventures, by which the treachery and cruelty of both theſe *heroes* are exemplified, they are betrayed by one of their accomplices, ſeized, and of courſe executed.

The tale is ſhort, and of no great intereſt, from its too ſlight connection with the known facts; but the writer ſeems to poſſeſs abilities, in the exerciſe of which he is evidently actuated by an ardent zeal for virtue.

MEDICINE.

ART. 22. *Elements of Materia Medica and Pharmacy. By J. Murray, Lecturer on Chemiſtry, and on Mat. Med. and Pharmacy. Two Volumes.* 8vo. 14s. Longman and Rees. 1804.

This is a compendium of the Materia Medica, written ſomewhat upon the plan of one printed in London two or three years ago, under the title of a Practical Synopſis of the Materia Medica*. The claſſification of both theſe productions is founded for the moſt part on that of the late Dr. Cullen; ſince whoſe great work on this ſubject ſo many changes have taken place in pharmaceutical chemiſtry, as to render new views of that branch of medical knowledge neceſſary. Pharmaceutical chemiſtry, forms the firſt part or diviſion of the preſent compendium; the ſecond diviſion conſiſts of what is properly called the Materia Medica; and the third is devoted to Pharmaceutical Operations and Compoſitions, taken from the laſt editions of the London and Edinburgh pharmacopœias. Two Appendixes are ſubjoined, in the firſt of which is given the medical hiſtory of the Gaſes, of Electricity, and Galvaniſm; and, in the ſecond, the heads of a lecture on extemporaneous Preſcriptions; followed by Tables of changed Names (printed in the manner

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* Thus, beſides the ſimilarity in the general claſſification, this author, after the example of the Practical Synopſis, gives a tabular view of the contents of each claſs, and in treating of each article he affixes, as the author of the Practical Synopſis has done, the Linnæan names and claſſes, with the natural orders, native places, &c. For inſtance:

Practical Synopſis.	*Murray's Mat. Med.*
Colchicum autumnale. Hexandria. Trigynia. Liliaceæ. Indigenous. Radix. Meadow Saffron.	Colchicum autumnale. Meadow Saffron. Colchicum. Hexand. Trigyn. Liliaceæ. Radix. Indigenous.
Ariſtolochia ſerpentaria Gynandria. Hexandria. Sarmentaceæ. Virginia, Carolina. Serpentaria Virginiana Radix. Virginia Snake root.	Ariſtolochia ſerpentaria. Serpentaria Virginiana. Virginian Snake root. Gynand. Hexand. Sarmentos. Radix. Virginia, Carolina.

of

of that belonging to the Theſaurus Medicaminum) and an Engliſh and Latin Index.

In reſpect to *practical* obſervations, this work appears to us ſcarcely equal to that with which we have juſt now compared it; but as an *elementary* treatiſe it poſſeſſes ſeveral advantages, and is certainly well adapted for the uſe of ſtudents, being written in a conciſe, yet, at the ſame time, perſpicuous manner, and preſenting, on the whole, the beſt view extant (if we except Dr. Duncan's new Diſpenſatory) of the preſent improved ſtate of pharmaceutical chemiſtry.

ART. 23. *A Syſtem of Diſſections; explaining the Anatomy of the Human Body; the Manner of diſplaying the Parts, and their Varieties in Diſeaſe. Vol. II. Part II. with Plates. By Charles Bell, Fellow of the Royal College of Surgeons, Ed.* Fol. 7s. 6d. Longman and Rees. 1803.

We are glad to ſee that this uſeful work (the preceding numbers of which have been noticed in ſome of the former volumes of the Britiſh Critic) is carried on in the ſame ſatisfactory manner in which it was begun. If completed with the ſame attention to clearneſs and accuracy of engravings and deſcription, it will prove a moſt acceptable and valuable addition to the libraries of ſtudents and lovers of anatomy.

The preſent number exhibits diſſections of the arm; of the neck and face; of the nervous ſyſtem of the viſcera; with an account of the manner of diſſecting the brain and eye.

DIVINITY.

ART. 24. *A Sermon preached before the Society for the Suppreſſion of Vice, in the Pariſh Church of St. George, Hanover-Square, on Thurſday the 3rd of May, 1804. By Richard Watſon, D. D. F. R. S. Lord Biſhop of Landaff. To which are added, the Plan of the Society, a Summary of its Proceedings, and a Liſt of its Members.* 8vo. 72 pp. 1s. Cadell and Co. Rivingtons, &c. 1804.

"An inceſſant contention for maſtery ſubſiſts", ſays the Biſhop of Landaff, "in every civil ſtate, and eſpecially in every overgrown metropolis, between the laws on the one hand, and the manners of the people on the other. This warfare commences with the very commencement of government, and it ends only with its diſſolution". It is carried on, he adds, with variable ſucceſs, according to circumſtances; and "is not finally extinguiſhed, *till the general prevalence of profligate morals puts an end to the government itſelf*". P. 1. This end, therefore, which is as certain as any thing in this world, "may be retarded by whatever retards the progreſs of vice". The means moſt applicable to our own caſe, as a nation, are, ſays this able teacher, "*the religious inſtruction of the people*, and *the due execution of the laws*, adapted to the circumſtances of the times; neither ſo ſtrict as to render the execution of them impracticable, nor ſo lax as to encourage the growth of any ſpecies of immorality."

On religious inſtruction, and that which is an eſſential inſtrument of it, the places for religious worſhip, many valuable obſervations are here made. It is particularly ſtated, that the vaſt population of the

metropolis

metropolis demands additional churches, which it is hoped the legiſlature will ſoon take into conſideration. In this caſe it is recommended, "that the churches be built upon a ſimple and capacious plan; that the ſeats remain unappropriated, ſo that the common people, as well as their ſuperiors, may be well accommodated in the houſe of God; and that the ſalaries may be ſufficiently liberal to engage the ſervice of preachers of the firſt ability." P. 3. With reſpect to the ſecond caution, we muſt beg leave to recommend a modification; not that "*the ſeats* remain unappropriated", but a *certain proportion* of the ſeats; otherwiſe the indiſcriminate mixture of all claſſes will prevent as many perſons of the higher claſſes from attending, as it can introduce of the lower.

We come next to ſome obſervations of great moment and humanity, on the means of providing for the reformation of thoſe who have, on various accounts, been diſcharged from priſons. Having, with great ability, conſidered this ſubject, the Biſhop proceeds to that of the due execution of the laws, which the Society before which he preached make it their buſineſs to enforce. After ſhowing that the promoters of ſuch a deſign will be odious only to thoſe who "hate to be reformed"; and, after pointing out, that in many inſtances that depravity of our manners has but too far gotten the aſcendancy over the goodneſs of our laws, the Right Reverend preacher thus proceeds.

"Their vigour, however, never can be fully renovated till the rich and powerful ſhall be compelled by penalties, or, which is more to be wiſhed, ſhall be induced by reaſon, and their own ſenſe of decorum and public duty, to ſet an example of obeying them. Man is an imitative animal, going not where he ought to go, but where others have gone before. I ſhould be aſhamed to recommend from this place the *Suppreſſion of Vice* amongſt ſome, if I did not recommend its ſuppreſſion amongſt all; being ſenſible, that the good example of their ſuperiors would be of more efficacy in ſuppreſſing the vices of the lower orders, than the very beſt execution of the very beſt laws can ever be. And if ever all ranks of ſociety ought to concur in adopting ſuch a Chriſtian purity of manners as may avert from us the diſpleaſure of God, this is the time; now it is that the rod of God's wrath is upreared, to chaſtiſe not only us, but all Chriſtendom, for its impiety, infidelity, and immorality," P. 14.

We cannot too ſtrongly recommend this excellent diſcourſe, or the deſigns of the Society for which it was compoſed.

ART. 25. *The Principles of Chriſtian Knowledge: conſiſting of* 1. *an Explanation of the more difficult Terms and Doctrines of the Church Catechiſm and Office of Confirmation;* 2. *the Three Church Creeds exemplified and proved from the Scriptures. To which is prefixed an Introduction, on the Duty of conforming to the Eſtabliſhed Church, as good Subjects and good Chriſtians. By the Right Reverend Thomas Burgeſs, D. D. Biſhop of St. David's. The ſecond Edition.* 12mo. 124 pp. 1s. 6d. Rivingtons, and Hatchard. 1804.

Frequently have we had occaſion to extol the pious and ſagacious care of this learned divine, and now prelate, to draw up books of inſtruction

ſtruction for the young and ignorant: an apparent condeſcenſion in a perſon ſo eminent; but, in truth, a taſk of which every ſincere Chriſtian may be ambitious, and for which none but a truly ſound and learned divine can be completely qualified. In an Addreſs to the Clergy of his Dioceſe, prefixed to this book, the Biſhop obſerves, with great truth, that the grounds of conformity to the eſtabliſhed church, and the duty of adherence to it, have hitherto been little taught as matters of popular and elementary inſtruction. "There is good reaſon", he adds, "for thinking that ignorance of ſuch principles has greatly contributed to thoſe ſeceſſions from the Church of England, which were productive of many and great evils in the two laſt centuries". He has therefore, with great ſkill and propriety, made theſe matters the ſubject of an introductory Catechiſm, of which we conſider it as a duty to give at leaſt a ſhort ſpecimen.

"§ 9.

"A TRUE AND A LEGAL CHURCH.

"Q. From what authority is derived the right of publicly exerciſing the Chriſtian Miniſtry?

"A. From the laws of the land in which it is profeſſed.

"Q. What is a true Church?

"A. That is a true Church in which *the word of God* is preached, and the Sacraments are *duly* adminiſtered, by perſons *rightly* ordained.

"Q. What is a legal Church?

"A. That is a legal Church which is eſtabliſhed by law.

"Q. Is every true Church a legal Church?

"A. No. A Church may be a true Church, and yet it is not a legal Church if it be not eſtabliſhed by law.

"Q. Is every legal Church a true Church?

"A. No. A Church may be eſtabliſhed by law, and ſo be a legal Church; but if *the word of God* is not preached in it, and the Sacraments are not *duly* adminiſtered, by perſons *rightly* ordained, it is not a true Church."

The Church of England is then, in Section 10, determined to be both a true and a legal Church according to theſe terms. Then the duty of conforming to it is thus ſtated in Section 11.

"Q. Is it not our duty to conform to the laws of our country?

"A. Yes. St. Paul ſays, "Let every ſoul be ſubject to the higher powers", (Rom. xiii. 1.) and St. Peter bids us "ſubmit to every ordinance of man for the Lord's ſake". (1 Pet. ii. 13.)

"Q. Is it not then our duty to conform to the Eſtabliſhed Church?

"A. Yes.

"Q. Why?

"A. Becauſe it is a true Church eſtabliſhed by law; and becauſe "the powers that be", by whom it is eſtabliſhed, "are ordained of God". (Rom. xiii. 1.)"

It muſt be obſerved, that the foundation for all this is duly laid, in the former part of the Catechiſm; and that other important conſequences, relative to Chriſtian unity, are no leſs regularly drawn from it. The book alſo contains, in the ſame diſtinct and luminous method, an explanation of all the difficult terms and doctrines in the Church Catechiſm and Office of Confirmation; a ſcriptural illuſtration

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tion of the three Creeds of the Church, executed with ſingular clearneſs and ability; with an Appendix, from the Canons, Acts of Parliament, and other public authorities, relative to the government, diſcipline, and public worſhip of the Church of England. A more uſeful manual could not be preſented to the members of the Church.

ART. 26. *A Sermon preached on the Day appointed to be obſerved as a Faſt, October* 19, 1803. *By the Reverend John Clarke, LL. B.* 4to. 15 pp. 1s. Baldwin. 1803.

It is rather unuſual that we are not told, in the title-page, either the place where the Sermon was preached, or the clerical ſituation of the preacher. If we may conclude any thing from names ſo common, the ſame author gave us a Thankſgiving Sermon in 1802, and ſome other productions before that time.

The preſent Sermon is on Nehemiah iv. 14, and is written with ſpirit, as will appear from the following ſpecimen. PATRIOTISM, he tells his hearers, is the virtue now required, and made the inſtrument of our probation.

"You are not to be told that you are at this moment called upon to exerciſe this virtue by every motive which can affect your intereſt, or animate you to the performance of your duty;—by your preſent happineſs;—by your hope of an eternal reward. An enemy, a ferocious enemy, is at your doors, threatening devaſtation and deſtruction; to convert this land of paradiſe into a land of deſolation; to make free-born Britons abject ſlaves. You are called upon at this moment to defend your country; to repel this inſolent enemy; to teſtify your loyalty to your king, and your fidelity to our happy conſtitution—"to fight for your brethren, your ſons and your daughters, your wives and your houſes;"—to diſcard eaſe for the moſt energetic exertion; partial, for the moſt enlarged, conſiderations; ignoble fear for manly courage;—arming your minds with a fortitude ſuperior to adverſe circumſtances;—and diſpoſing them to the moſt reſigned acquieſcence in the diſpenſations of God, whatever may be his bleſſed pleaſure, in the event of the approaching conflict." P. 6.

Other paſſages might eaſily be cited to confirm the commendation here given; but, this being in itſelf ſufficient, we ſhall refer the reader who is pleaſed with this to the peruſal of the diſcourſe itſelf.

ART. 27. *A Sermon occaſioned by the Death of the late Rev. Joſeph Prieſtley, delivered in the Diſſenting Chapel in Monkwell ſtreet, on Sunday Evening, April* 15, 1804. *By John Edwards.* 8vo. 1s. 6d. Johnſon. 1804.

This is a very animated diſcourſe, and evidently the production of a vigorous and well-cultivated mind. It commences with pointing out the excellence of intellectual, beyond all material diſtinctions of form, or beauty, the baſeneſs and miſeries of vice, the preſent enjoyments and immortal hopes of virtue. Then, by a natural and proper tranſition, the preacher animadverts on the uſefulneſs of that perſon, who, by his doctrine, example, and accompliſhments, is the inſtrument of turning others to wiſdom and righteouſneſs.—Then follows

a con-

a conciſe account of the life of Dr. Prieſtley, with a panegyric on his endowments and virtues, which might be expected from a friend, who knew and loved him. We ſhall not detract a particle from the catalogue, except it may be ſo termed, when we intimate a doubt, whether Dr. Prieſtley was not already a Republican in ſpirit before he left this country for America. His friend and panegyriſt confeſſes, that "after he had reſided ſome time in America there is reaſon to believe he became a Republican."—A catalogue of Dr. Prieſtley's works is ſubjoined, and they amount to the ſurprizing number of ſeventy-eight.

LAW.

ART. 28. *Obſervations on the Cauſes of Clerical Non-Reſidence, and on the Act of Parliament lately paſſed for its Prevention.* 8vo. 79 pp. 2s. 6d. Robinſons. 1804.

This author thinks that the Legiſlature, in the Act lately paſſed for the prevention of non-reſidence, "have with much good, enacted alſo much that is amiſs: that they have in ſome inſtances deſcended to nugatory particulars, and in other inſtances have ordered that, which will never be executed." His intention in the preſent publication is "to recommend a ſyſtem of ſtrict reſidence, and further ſtill to argue not merely for the reſidence of a clergyman, but for the reſidence of the incumbent himſelf." But he premiſes a diſtinction, which "if the framers of the late Act had made, they would have found themſelves at liberty to have enforced reſidence in a much ſtricter manner than they have done." This diſtinction, ſo neceſſary in our author's opinion, is the exemption of the preſent incumbents from the regulations propoſed. "To enforce," he ſays, "a ſyſtem of indiſpenſable reſidence on them, would not only be unjuſt in the attempt, but impoſſible in the execution; that is, it would be the ſame as expelling many of them from their benefices."

He then proceeds to conſider the cauſes of non-reſidence under the following heads: 1, the ſmallneſs of benefices; 2, pluralities; 3, holding of benefices by Archdeacons, Deans and other dignitaries; 4, ill-health; 5, the want of a parſonage-houſe; 6, the houſe being in an ill-convenient or unhealthy ſituation; 7, its being too mean or too ſmall for the habitation of the incumbent; 8, the incumbent and pariſhioners being at variance on account of tithes; and, laſtly, the incumbent being a chaplain or ſchool-maſter. Under all theſe heads, we find many ſenſible and judicious obſervations, the author freely pointing out, wherein he deems the regulations of the late Act to be defective or ill-judged, and propoſing others which in his opinion would be more efficient. We ſhall conclude our account of this well-written pamphlet, with a ſhort extract from what the author ſays on the diſcretionary powers veſted in the diocеſan.

"That Biſhops ſhould have authority over their Clergy is truly to be deſired; but by authority ought to be underſtood the power of enforcing the laws, not the arbitrary determination of particular caſes.

caſes. The Act now before us will afford ſufficient examples of this diſtinction: I ſhould be the laſt to complain of that extenſion of authority granted to the Biſhop, whereby he is empowered to enforce obedience by monition and ſequeſtration:—it were to be wiſhed, perhaps, that he had the ſame power in ſome other caſes: the complaint is, that matters of the higheſt importance to the individuals concerned, are not ſpecified by poſitive law, but are left to the judgment of a ſingle magiſtrate. It muſt certainly be allowed by all, that if it be *neceſſary* to eſtabliſh a ſummary deciſion, the power cannot be placed in ſafer or more reſpectable hands, than in thoſe of our preſent ſuperiors: nevertheleſs to juſtify the grant of ſuch a power by this argument, offends againſt one of the plaineſt maxims of political prudence." The neceſſity in this caſe is ſelf-evident: regulations for enforcing reſidence would to many prove highly oppreſſive, unleſs a power of diſpenſation be lodged ſomewhere: the authority given by the ſtatute to the dioceſan is neither arbitrary or unlimited; he is ſimply conſtituted judge of matters of fact, (as, for inſtance, whether the incumbent be in a bad ſtate of health, and further reſidence likely to aggravate his complaints or to impede their cure) he is ſtrictly bound *in foro conſcientiæ* to determine according to evidence; and if he errs, there is a ſuperior tribunal to rectify the error.

ART. 29. *Thoughts on Non-Reſidence and Farming. In a Letter to the Biſhop of St. Aſaph. By a Magiſtrate.* 8vo. 29 pp. 1s. Cawthorn. 1803.

Publiſhed while the Bill was ſtill before Parliament, and had not yet paſſed into a law. As it is not probable that the legiſlature ſhould deem it neceſſary to make any further regulations on the ſubject, we forbear entering more particularly into the contents of this publication, than briefly to remark, that it is ſenſibly and acutely written.

ART. 30. *Obſervations on the Statute of the* 1 *William and Mary, Chap.* 18, *commonly called the Toleration Act, and on the Statute of the* 19 *Geo. III. Chap.* 44, *intitled "An Act for the further Relief of the Proteſtant Diſſenting Miniſters and Schoolmaſters," in reference to Proteſtant Diſſenting Miniſters of Congregations and others applying to qualify themſelves under the ſaid Acts. By Joſeph Smith, Barriſter at Law.* 8vo. 50 pp. 2s. James, Briſtol; Buttons, and Butterworth, London. 1804.

The extraordinary increaſe of perſons, uneducated for the miniſtry, engaged in ſome trade or manual occupation, and officiating only as occaſional or itinerant preachers, who within the laſt eight or ten years have applied to the Courts of Quarter Seſſions in various parts of the kingdom, with an intention of qualifying themſelves as Proteſtant Diſſenting Miniſters, has induced a ſuſpicion, that the chief motive of their application has been to procure an exemption from the burdens, to which they, in common with their fellow-ſubjects, were liable: the conſequence of which in many inſtances has been, a refuſal by the magiſtrates to adminiſter the oaths. Theſe circumſtances have led Mr. Smith to think, that the Act of Toleration and the ſtatute of the

19 Geo.

19 Geo. III. chap. 44, have not been ſo clearly underſtood as might be wiſhed: to rectify the common error on this ſubject is the ſcope of the preſent publication. He begins with reciting the moſt material ſections of both acts, and then proceeds to enquire what deſcriptions of perſons are within each. The Toleration Act, he ſays, comprehends all who claim to exerciſe the office of Miniſters according to the rules and uſages of Proteſtant Diſſenters, whether ſuch Miniſters be only occaſional and itinerant preachers or paſtors of particular congregations: while the ſtatute of 19 Geo. III. is reſtricted by the very words of the Act to ſuch as are *preachers or teachers of ſome congregation* of Diſſenting Proteſtants, which he contends can only mean, ſuch as are *choſen by and reſident amongſt their reſpective congregations.* This diſtinction between itinerant and reſident miniſters being admitted, it will thence follow that the itinerant preacher, fixed to no congregation, not being within the meaning of the eleventh ſection of the Toleration Act, nor of the ſtatute of the preſent King, can claim nothing further than an exemption granted by the eighth ſection of the former from the pains and penalties of the ſeveral ſtatutes there recited: and that it is only choſen and reſident miniſters of particular congregations, who are entitled to the more ample privileges granted by the forementioned eleventh ſection and ſubſequent ſtatutes.

This argument appears to us more ingenious than ſolid: if evils have ariſen from the abuſe of theſe ſtatutes, they will be more effectually removed by the wiſdom of the Legiſlature, than by a forced interpretation of words hitherto underſtood in a more general ſenſe, and which have never yet by any legal deciſion been thus reſtricted.

The laſt object of Mr. Smith's enquiry is the power of the magiſtrates; whom, he rightly decides, to act altogether miniſterially, ought to have no authority either to examine or to reject any claimant offering to take the oaths, and make the declaration by law required.

ART. 31. *An Argument in Favour of the Right of Croſs-Examination. By a Barriſter at Law.* 8vo. 23 pp. 6d. Bickerſtaff. 1803.

The rule of evidence laid down in ſome late trials, that a witneſs is not bound to anſwer any queſtion, which tends to diſparage his character, and to diſgrace his reputation for veracity with the Court and Jury, has occaſioned this able argument in favour of a more extended right of croſs-examination; which we ſhall neither ſupport nor contradict; being matter of conſideration for thoſe who ſit upon the Bench of Juſtice, rather than in the arm-chair of criticiſm.

PHILOSOPHY.

ART. 32. *A Practical Eſſay on the Analyſis of Minerals, exemplifying the beſt methods of analyſing Ores, Earths, Stones. Inflammable Foſſils, and Mineral Subſtances in general. By Frederick Accum. London.* 12mo. 183 pp. 7s. G. Kearſley, &c. 1804.

The contents of this work are: Preliminary Obſervations, deſcribing the general Nature of the Operations and Inſtruments of Analyſis

lyſis—General Claſſification of Minerals—Natural Hiſtory of Ores—Characteriſtic Properties of Ores—Analyſis of Ores: viz. of Gold, Silver, Copper, Lead, Tin, Iron, Zinc, Mercury, Antimony, Biſmuth, Nickel, Cobalt, Arſenic, Tungſten, Tellurium, Uranium, Molybdena, Chrome, Titanium, Manganeſe, Columbium, and Tantalium—Earths and Stones—General Analyſis of Earths and Stones—Analyſis of Soils—Mineral and Native Salts—Inflammable Foſſils, with their Hiſtory and Analyſis.

This ſmall book is not likely to afford new information to the proficients in the ſcience of chemiſtry; but it will prove of conſiderable uſe to beginners, eſpecially to thoſe who do not mean to be remarkably accurate, or particular in the examination of mineral bodies. The deſcriptions of mineral ſubſtances, ſuch as are contained in this work, are generally ſhort, and frequently too much ſo. The proceſſes are moſtly performed by the humid way, which often are neither the ſhorteſt, nor the moſt accurate, or even the moſt practicable modes of analyſing. To prove the juſtice of the above-mentioned obſervations, we might inſert ſeveral ſpecimens, and particularly the example of an analyſis of an alloy compoſed of different metals, extending from p. 104 to 106; but we ſhall leave the philoſophical reader to form his judgment in private by referring to the work itſelf.

ART. 33. *A Meteorological Journal of the Year* 1803, *kept in London. By William Bent.* 8vo. 16 pp. 1s. 6d. Bent, Pater-noſter-Row. 1804.

We have conſtantly noticed this uſeful journal, from its firſt appearance in 1793. The abſence of the Medical Remarks, by which it was for a time illuſtrated, is ſtill to be regretted: nor does the preſent number contain any thing beyond the uſual tables for each month, except the following general remarks on the weather of the year 1803.

"*January.* Wet and cold; towards the end ſleet and ſnow.—*February.* Very little warmer than laſt month, but leſs rain and ſnow.—*March.* In the former part rain, ſnow, and hail, but not quite half an inch in all the month; the latter part mild and fine.—*April.* The former part pleaſant; the thermometer at 70 on the 16th; windy and rainy after, with ſome thunder; and towards the end cold, with little rain and ſnow.—*May.* In general cold and wet; thunder ſhowers at the end.—*June.* Very much rain, with ſome thunder, and the barometer higher than in any of the preceding months; fine toward the end.—*July.* The barometer always above 30 inches, and but little rain, except on the 2d and 20th accompanied with thunder; on both theſe days the thermometer was at 80 previous to the ſtorm, and afterwards ſunk 8 degrees on the former and 16 on the latter day.—*Auguſt.* Fine, and but little rain, except on the 30th, yet not ſo hot as the preceding month. Great crops of corn well gathered in all the ſurrounding counties.—*September.* Fine in general, and no rain till the 17th.—*October.* Pleaſant, and very little though frequent rain; but foggy towards the end, and on the 29th at night the fog remarkably thick.—*November.* Mild and rainy, with a thunder ſtorm on the 22d; the barometer for three

three ſucceſſive days below 29 inches. On the 13th at half paſt eight at night a large fiery meteor paſſed from E. to W. at about 30 degrees S. from the zenith, in the ſpace of 5 or 6 ſeconds; it emitted a blueiſh light, had a train of a ſilvery colour, and illuminated the whole atmoſphere.—*December.* The former half cold, with ſnow, ſleet, and rain; the latter half very rainy and mild, the thermometer being never below 45, and its mean ſtate nearly 50. On the 25th a boiſterous wind, which did conſiderable damage.

"This year offers nothing remarkable, except the meteor ſeen in November, and the uncommon mildneſs of the latter half of December. The coldeſt day was the 26th of January, and the hotteſt the 31ſt of July; but the coldeſt morning was the 9th of December.—The general bill of mortality, from December 14, 1802, to December 13, 1803, makes the burials 19582, which is 203 more than laſt year." P. 16.

POLITICS.

ART. 34. *The Speech of Lord Minto, in the Houſe of Peers, June 6th, 1803, on certain Reſolutions of Cenſure on the Conduct of his Majeſty's Miniſters, moved by Earl Fitzwilliam. To which is added, his Lordſhip's Speech at a General Meeting of the County of Roxburgh, held at Jedburgh, 15th Auguſt, 1803, on moving an Addreſs to His Majeſty: ordered by the Meeting to be printed and circulated in the Country.* 8vo. 199 pp. 3s. 6d. Budd. 1803.

Although ſome of the topics diſcuſſed in the principal Speech before us have, in the rapid ſucceſſion of events, become almoſt obſolete, yet, ſo important is the general ſubject, and ſuch the ability and information of the noble ſpeaker, that it may ſtill be read with conſiderable intereſt. Inſtead of confining himſelf to the queſtion immediately before the Houſe, the Noble Lord begins with an able, though rather prolix, juſtification of the war, and explains the grounds of difference between the two countries, in a manner perfectly clear and ſatisfactory. His obſervations reſpecting Malta, in particular, (though we ſhould not go all the length of his opinions) contain matter well worthy of attention: but he reſts his juſtification of the war ſtill more upon "the immenſe and ſtill growing aggrandizement of France, ſince the peace," and he juſtly maintains that "the ſpecific obligation of no treaty can reſtrain a nation from oppoſing the aggrandizement of the other party poſterior to the peace, if ſuch aggrandizement affects its own ſecurity and intereſts."

After dilating for ſome time on this topic, and enumerating the ſubſequent acquiſitions made by France, the Noble Speaker urges moſt forcibly the motive for war ariſing from thoſe acquiſitions, and the neceſſity of counterbalancing them, in ſome degree, by captures on our part, if we cannot wreſt them from the enemy. He, however, adds, (which is ſtill more material) that we could no longer preſerve even our own moſt important poſſeſſions without war.

The noble Lord proceeds to deliver his ſentiments on the Treaty of Amiens, which he condemns as having this general vice in it, that

the

the only queſtion appears "to have been, not what ſhould be retrenched from the newly acquired aſcendancy of France," but "how much our own power, which was already relatively inferior, ſhould be cut down to a ſtill lower ſtandard, for the purpoſe of adding all we loſt to the overſhadowing bulk of our adverſary." He contends at large, that this principle of negotiation, which he terms ruinous, was not juſtified by the ſituation of the two countries, nor by the events of the conteſt between them.—He relies alſo much and juſtly on the conduct of the Firſt Conſul in ſeizing the Sovereignty of the Italian Republic, pending the treaty, and fraudulently obtaining the Iſle of Elba ſoon after it was concluded.

Theſe circumſtances bring the author to the meaſures of France ſince the peace, and conſequent behaviour of Adminiſtration; who, he remarks, remained quiet ſpectators of the annexation of Piedmont, remonſtrated feebly againſt the conqueſt of Swiſſerland, ſubmitted to be told that we had no concern with the affairs of the Continent, gave orders for the retention of the Cape, countermanded thoſe orders, though the meaſure which had produced them was perſiſted in, and, by giving up that and our other conqueſts, under theſe appearances of hoſtility, retrenched our own power in proportion as we aggrandized that of our enemy. His Lordſhip concludes by proteſting againſt any future negotiation for peace, which ſhall have for its baſis the Treaty of Amiens.

We have thus, without diſcuſſing the validity of all the noble Speaker's arguments, given the outline of a Speech, in many reſpects well worthy of peruſal, though ſome of its topics are no longer of the ſame intereſt as at firſt. His Lordſhip's Speech at the meeting for the country of Roxburgh (which is ſubjoined) is highly patriotic and animated.

ART. 35. *Mr. Francis's Speech on the Affairs of India; delivered in the Houſe of Commons, on Friday the 29th of July*, 1803. 8vo. 23 pp. 1s. Harding. 1803.

The general object of this Speech is to draw the attention of the Houſe, more particularly to the affairs of the Eaſt India Company, and to ſhow that they are not ſo proſperous (at leaſt ſo far as regards finance) as the Preſident of the Board of Controul, in his annual budget, repreſented them. The Hon. Speaker chiefly relies on the great increaſe in the debt due from the Company between June 1801, and 30th April 1802, and infers that "its progreſs in the current year (viz 1802-3,) will not be much leſs than in each of the two preceding years." He alſo inſiſts much on the uncertainty and fallacy of Indian eſtimates, arguing, that in the general calculation of the Company's property, the capital ought to have been placed on the debt ſide of the account, and that, on the other ſide, "many of the credits taken are liable to queſtion." There is alſo another ſubject, which he thinks "ſhould be taken up by Parliament hereafter, on a great and comprehenſive ſcale of national deliberation," namely, "the real ſtate and reſult of the Company's trade to India." This

topic is enlarged upon with ability, and the neceſſity of "an early and reſolute parliamentary inveſtigation into the ſtate of India," is preſſed with conſiderable energy. It is not for us to pronounce on the high and intricate ſubjects diſcuſſed in this Speech; but the perſpicuity of its reaſoning, and the temperate ſtyle of its language, as well as the great importance of the queſtions agitated, ſeems to intitle it to ſerious conſideration.

ART. 36. *Patriotiſm, or the Love of our Country; an Eſſay, illuſtrated by Examples from Ancient and Modern Hiſtory; dedicated to the Volunteers of the United Kingdom. By William Frend, Eſq. Author of "Evening Amuſements," "Principles of Taxation," "Principles of Algebra," &c.* 8vo. 312 pp. 7s Mawman. 1804.

This work (which is dedicated to the Volunteers of the United Kingdom) begins with the origin of patriotiſm, which the author derives from our earlieſt aſſociations. He then traces its effects on the moſt celebrated nations of antiquity, giving ſeveral inſtances of this virtue from the French, Grecian, and Jewiſh Hiſtories, and thence proceeds to delineate the moſt patriotic characters in modern Europe; at the head of whom he juſtly places the Engliſh King Alfred, but gives alſo the credit due to William Tell and other Swiſs patriots in former times, and to the firſt Prince of Orange and our Queen Elizabeth. Various remarks upon, or rather diſcuſſions of this ſubject, are introduced; of which it may be juſtly ſaid, that, if they are ſometimes trite, they are generally ſenſible and true. The writer with great propriety ſhows the virtue of patriotiſm not to be incompatible with Chriſtianity; but our readers muſt have ſeen this part of the ſubject more ably handled by Dr. Parr, in his eloquent ſermon on the Faſt*. The latter part of the eſſay contains an appropriate addreſs to the Volunteers; to which notes and illuſtrations, and a conſiderable number of poetical citations, are ſubjoined. Upon the whole, we ſee many ſentiments in this eſſay worthy of praiſe, and but a few from which we differ. The aſperity with which the author ſpeaks of the confederacy againſt France during the early period of the revolution is of this laſt deſcription. Conſidering the character of barbarity, and indiſcriminate ſubverſion of ancient inſtitutions which that revolution aſſumed even at its commencement, and conſidering alſo, that the war with Auſtria (undoubtedly a war of aggreſſion on the part of the French) had been inſtigated by the Jacobins againſt the will of the King, we have ever been of opinion that the meaſures of Auſtria and her ally, the King of Pruſſia, were (in their general meaſures) juſtifiable on the principle of ſelf-preſervation; and we are convinced it would have been happy for Europe if the original principle of the war againſt *revolutionary* France had been univerſally adopted and ſteadily purſued. This, however, is almoſt the only materially objectionable ſentiment which we have met with in a work written, as it appears, for the beſt purpoſes, and, though rather prolix, not wanting in ſpirit or energy.

* See Brit. Crit. vol. xxiii, p. 437.

ART.

ART. 37. *Desultory Observations on the Act of the last Session of Parliament, entitled "An Act for granting to his Majesty, until the first Day of May next after the Ratification of the Definitive Treaty of Peace, a Contribution on the Profits arising from Property, Professions, Trade and Offices." Addressed to the Landed Interest of Great Britain, by a Landholder.* 8vo. 55 pp. 1s. 6d. Constable and Co. Edinburgh; Longman and Rees, London. 1804.

We cannot be expected to give any detailed account of this very desultory publication. Notwithstanding the time and attention which the author tells us he has given to the subject, we think him but superficially acquainted with the Act he has so severely criticized.

MISCELLANIES.

ART. 38. *A Sporting Tour through the Northern Parts of England, and great Part of the Highlands of Scotland, including Remarks on English and Scottish Landscape, and general Observations on the State of Society and Manners, embellished with Sixteen Engravings, by Messrs. Medland, Pouncy, Landseer, and Peltro, from Paintings made on Purpose, by Mr. Garrard. By Colonel T. Thornton, of Thornville Royal, in Yorkshire.* 4to. 1l. 15s. Vernor and Hood. 1804.

This is a Tour entirely of a new description, though not without its portion of interest to many readers. The writer does not aspire to penetrate the centre of Africa, to measure the pyramids, to discover a southern continent, &c. but sets out with the train of a patriarch, the activity of a Tartar, and the perseverance of a German over bogs and moors, and spacious lakes, is bent on the destruction of game of every description, from the noble roebuck of the hills, to the humble trout of the stream. Great indeed was his success, of which the reader, however he might tremble at the fatigue which obtained it, would doubtless, as we should, have been delighted to partake. Like a skilful general, the author makes each day a regular return of the *killed off*, as, for example: "Returns, six pike, seventeen trout, shot four black cocks, and seven partridges; hawks, killed two partridges and three snipes." The following also is a description of one of the Colonel's accidental dinners.

"*A Hodge Podge.*

REMOVE

A roast pike of seven pounds,
Sauces,
Greens, rein deer's tongue, potatoes,
Chickens.

SECOND COURSE,

Loin of mutton,
Black game and partridge,
Currant jelly, capsicum, elder, garlick, vinegars,
Pomerade and char,
A carving,
Biscuits, Stilton cheese, Cheshire, butter,
Goat's milk."

Who would not have liked to have been one of ſuch a party? The whole is written with much vivacity and good humour; others muſt determine whether the author did not occaſionally ſhoot with *a long bow*, but once he talks of killing his mark at the diſtance of one hundred and three yards. Some pleaſant anecdotes are interſperſed, and ſome reſpectable engravings illuſtrate the narrative. We think the ſum of one pound fifteen ſhillings rather extravagant for a book which will hardly be read more than once, except by keen lovers of the ſports of the field; *ſed qui vult decipi, decipiatur.*

ART. 39. *The Importance of Malta conſidered, in the Years* 1796 *and* 1798; *alſo Remarks which occurred during a Journey from England to India, through Egypt, in the Year* 1779. *By Mark Wood, Eſq. M. P. late Chief Engineer, Bengal.* 4to. 5s. Stockdale, 1803.

Several Members of both Houſes of Parliament had expreſſed doubts of the importance of Malta to this country. This very experienced and intelligent gentleman explains, in the moſt ſatisfactory manner, its great value, both in a commercial and political point of view. It ſerves as a depot, and protects our commerce in the Mediterranean and Ionian Seas, and it affords the only check we can have to reſtrain the vaſt plans and boundleſs ambition of *Emperor* Bonaparte. The opinions communicated in this intereſting tract, ſuggeſted themſelves to the author in the courſe of a journey from England to India through Egypt. The route which he himſelf ſucceſsfully purſued is detailed, for the benefit of future travellers to India by the way of Suez, and to ſuch it cannot fail of being highly acceptable. The additional remarks ſeem to merit the attention of thoſe who employed Mr. Wood on this ſervice, as it ſeems that, although he was ſent on a buſineſs where ſtrong injunctions of ſecrecy were authoritatively given, it would have been an eaſy matter to have intercepted the diſpatches, on many different occaſions, previous to his arrival at Suez. The uncertainty and peril of navigating the Gulph of Venice is ſo great, that ſome other track ought ſurely to be deviſed. A very neat and correct map of the route to India by Venice, Grand Cairo, and Suez, is ſubjoined.

ART. 40. *A Biographical Dictionary of the celebrated Women of every Age and Country. By Matilda Betham.* 8vo. 12s. Crosby, 1804.

The author had originally intended to publiſh a work on the ſubject in four octavo volumes, but the appearance of another production, with the ſame title, deterred her. She now on a more contracted ſcale exhibits ſome of the materials ſhe had before compiled, perceiving that her plan does not interfere with that which has been printed by Miſs Hayes. The "Dictionnarie des Femmes celebres" has confeſſedly communicated many uſeful and ſubſtantial aids to the writer, but we have peruſed the performance with much ſatisfaction, and think it an intereſting compilation of female biography. The whole is written with great impartiality, and great attention appears to have been paid to the authenticity of the information which is communicated.

ART.

ART. 41. *Some Particulars of the Royal Indiſpoſition of* 1788—1789, *and of its Effects upon illuſtrious Perſonages and oppoſite Parties intereſted by it.* 8vo. 111 pp. 4s. 6d. No Publiſher's name.

This is a publication which ought, on various accounts, to have been ſuppreſſed: and of this the publiſher was manifeſtly conſcious, as appears by the concealment of his name. Were it poſſible, that the narrative could be relied on, much of it is of a nature which delicacy would long withhold from public view; and if it be altogether falſe, it is ſtill more ſtrongly reprehenſible. "It is extracted", the editor ſays, "from a long-continued journal of a departed friend, whoſe peculiar ſituation, for a ſeries of years, afforded *her* ample means of information, whilſt it left her wholly unconnected with contending parties." Such anecdotes, however, if publiſhed at all, require much better evidence to their truth than that of an anonymous journal, brought forward by an anonymous editor and publiſher. The alledged motive for the publication, which was intended to be produced during the late illneſs of our juſtly revered Sovereign, is, "that a knowledge of the circumſtances, which on a former occaſion terminated in a complete recovery of health, may be calculated to ſoothe anguiſh, and excite hope, in the preſent inſtance." But this motive ſeems to us inſufficient to counterbalance the ſtrong objections which lie againſt ſuch communications as are here made; and even this motive was confeſſedly wanting at the time of publication, his Majeſty's happy recovery having actually taken place before the pamphlet could be finiſhed. The editor, indeed, alledges, that the progreſs of the printer had not left it in her power at that time to withdraw the publication. But this we do not underſtand, unleſs it alludes to expence only; for in other reſpects it was as eaſy to ſuppreſs the work as to add the concluding advertiſement.

ART. 42. *Part the Firſt of an Addreſs to the Public from the Society for the Suppreſſion of Vice, inſtituted in London* 1802: *ſetting forth, with a Liſt of the Members, the Utility and Neceſſity of ſuch an Inſtitution, and its Claim to Public Support.* 8vo. 106 pp. with a large Table of the Laws againſt Vice, &c. 2s. Rivingtons, Harris, &c. &c. 1803.

ART. 43. *Addreſs to the Public from the Society for the Suppreſſion of Vice, inſtituted in London* 1802. *Part the Second, containing an Account of the Proceedings of the Society from its original Inſtitution.* 8vo. 96 pp. 1s. 6d. Same Publiſhers. 1803.

Societies for the reformation of public manners are by no means new in this country. At the latter end of the ſeventeenth century, ſuch an inſtitution was formed, and branched out into many others, the proceedings of which were publiſhed in 1700. How long it ſubſiſted afterwards we have not had an opportunity to trace; but in that publication reference is made to a ſimilar inſtitution "in times of uſurpation." A further account of this work will be found in p. 69 of the firſt part of this Addreſs, and the following pages. Soon after the iſſuing

iſſuing of his Majeſty's Proclamation in 1787, "*for the Encouragement of Piety and Virtue, and for preventing and puniſhing of Vice, Profaneneſs, and Immorality*", a ſimilar deſign was taken up by ſome of the firſt perſonages in the kingdom for rank and worth, who, in the year 1789, eſtabliſhed, on that baſis, a ſociety which ſtill ſubſiſts, and is called "the Proclamation Society." The wiſe and temperate efforts of this ſociety, to enforce the execution of the laws alluded to in the proclamation, were attended with diſtinguiſhed ſucceſs. But after the lapſe of thirteen years, it appeared to the inſtitutors of the ſociety which here addreſſes the public, that the extenſion of the plan was neceſſary, and that a ſecond ſociety, formed for a ſimilar purpoſe, might be attended with conſiderable advantage. This new deſign has met with a rapid and highly reſpectable ſupport, and has now been made more generally known, by the excellent Diſcourſe of the Biſhop of Landaff, which we have noticed under the head of Divinity. A propoſal has ſince been made for the incorporation of the two ſocieties, which has ended rather in a cloſe alliance than in an actual union: the one, however, avowing the ſtrongeſt approbation of the deſign and proceedings of the other. The declaration of the Proclamation Society on this ſubject will be found at p. 94 of the ſecond part.

With reſpect to the publications here announced, it is only neceſſary to ſay, that the reader will find in them every information on the ſubject of the Society and its plans; and many more cogent arguments for the ſupport of ſuch an inſtitution than would probably have occurred to his own mind, without the aid of long and mature conſideration. With the aſſiſtance of theſe Addreſſes, and the eloquent recommendation of the Biſhop of Landaff, there can be little doubt that the Society will continue to flouriſh.

ART. 44. *Everſion; or, the Refutation of the preſent Principles of Mundane Philoſophy. By Thomas Cormouls, A. M. Editor, Wolverhampton.* 8vo. 148 pp. 7s. Longman and Rees, and Hurſt. 1804.

This work contains ſix Dialogues, wherein the principal doctrines relative to the general ſyſtem of the world, to attraction, to gravitation, deſcent of bodies, &c. are attempted to be ridiculed, and abſolutely controverted. By way of illuſtration, a plate is prefixed to the work. We muſt forbear ſaying any thing more concerning it, as it is neither neceſſary, nor in our power, to give our readers an adequate idea of the ſtrange nonſenſe it contains.

ART. 45. *Newton Refuted: a Geographical, Nautical, Mechanical, and Mathematical View of the Univerſe. By W. Parkes.* 8vo. 68 pp. 3s. G. and J. Robinſon. 1804.

This publication being one of the ſilleſt we ever were under the neceſſity of peruſing, cannot poſſibly demand our ſerious examination.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 46. *Les Liliacées; par* P. J. Redouté, *peintre du Muſéum national d'hiſtoire naturelle.* Paris, folio, ſixth *livraiſon*, pr. 40 fr.

The Plants contained in this *livraiſon* are the *Amaryllis atamaſco*; the *Amaryllis equeſtris*; the *Amaryllis ſernienſis*; the *Ixia longiflora*; the *Gladiolus triſtis*, and the *Gladiolus cuſpidatus*.

The execution is equally admirable with that in the preceding *livraiſons*. The text, drawn up by Mr. *Decandolle*, is excellent; and the beauty of the typography anſwers to that of the plates.

Nouv. Eſpr. des Journ.

ART. 47. *Flore des Pyrénées; par* Philippe Picot-Lapeyrouſe, *de l'Inſtitut-national de France, de l'Académie des ſciences de Stockholm, de la Société d'agriculture de la Seine, Toulouſe, Caen, Auch; de celles des arts et ſciences de Grenoble, Montpellier, Nimes, Montauban, &c. &c. 1e. 2e. 3e. et 4e. livraiſons, contenant la monographie des ſaxifrages*; large folio. Paris.

The Pyrenees, from their extent and poſition, from the diverſity of their ſituations, aſpects, and temperature, preſent an aſtoniſhing variety in their vegetable productions; there being found on them many plants which are peculiar to theſe mountains, almoſt all thoſe of the Alps, many of thoſe of Siberia and Lapland, and a great number of thoſe of Spain.

Tournefort and ſome of the old botaniſts had travelled in the Pyrenees; *Gouan* and *Pourret* among the moderns have viſited the eaſtern parts of this chain; the former of theſe had claſſed in his *Inſtitutions* the ſpecies which he had been the firſt to obſerve; the others had deſcribed ſome ſpecies which had before been little, or imperfectly known.

It ſtill remained then to give an hiſtory of the plants of the Pyrenees. This taſk could be undertaken by no one ſo properly, as by the man who had devoted himſelf for thirty years to the examination of theſe rich mountains, and collected, with an unremitting zeal, all their natural productions.

The author does not give the hiſtory of all the plants of theſe mountains, but of thoſe only which are peculiar to them, which were not known, or of which deſcriptions and figures had not been before publiſhed; every deſcription is accompanied with a figure.

Mr. *Lapeyrouſe* ſeems to have been the firſt who has made a ſucceſsful uſe of the French language in Natural Hiſtory. He has, in imitation of the Latin of *Linnéus*, ſuppreſſed the verbs and the articles, introduced words borrowed from the Latin and the Greek, and thus been enabled

bled to form botanical French phraſes, which have all the preciſion and exactneſs of the Latin to which they are annexed.

Faithful to the precepts of *Linnéus*, it appears likewiſe that the author has been very particular in the choice of ſpecific names; they always preſent the character of the ſpecies, an advantage of which *Linnéus* had ſtrongly urged the importance, but which, however, has been too much neglected.

The figures likewiſe form an eſſential part of this *Flora*, contributing to its magnificence and perfection: the deſigns were made under the eyes and direction of the author, from living ſpecimens taken in their native country, and conſequently ſpontaneous: the plants are repreſented according to their natural ſize, the parts of fructification being only enlarged, when they are too ſmall to develope their characters. To encreaſe the merit of the deſigns, Mr. *Lap.* has likewiſe often borrowed the elegant pencil of *Redouté*. The figures are printed in colour, and the excellence of the engraving cannot be ſurpaſſed. Nor has the typographical part been leſs attended to; it does honour to the preſs of *Didot*.

Every *livraiſon* contains ten figures, with the text belonging to them. *Ibid.*

ART. 48. *Principes de phyſiologie; par* C. L. Dumas, *de l'inſtitut national, profeſſeur d'anatomie et de phyſiologie à l'école de médecine de Montpellier.* Vol. IV.

This volume, which has been for ſome time eagerly expected, treats of digeſtion, nutrition, and the different ſecretions. In regard to this work, we ſhall only obſerve, that the perſpicuity and method by which it is diſtinguiſhed, render it highly valuable as an elementary book, whilſt the extent of the reſearches into which the author enters, cannot fail to make it very uſeful, even to thoſe who have the beſt information on the ſubjects treated of in it. *Ibid.*

ART. 49. *Traité théorique et pratique ſur l'art de faire et d'appliquer les vernis ſur les differens genres de peintures et par impreſſion et en décoration, ainſi que ſur les couleurs ſimples et compoſées, &c. par* G. T. Tingry, *profeſſeur de chimie dans l'académie de Genève.* 2 voll. in 8vo. with figures. 1803.

We do not heſitate to aſſure ſuch of our readers as it may concern, that this is the moſt complete and methodical work on the ſubject treated of in it that has hitherto come under our notice. *Ibid.*

ART. 50. *Sur les finances, le commerce, la marine, et les colonies; par M.* M*****. 2 voll. in 8vo. Paris.

M. *Micoud*, who is already known by other leſs abſtract works, here publiſhes his opinions on the great queſtions of financial adminiſtration. He deſires, in the firſt place, that a general plan, juſtified by acts of morality and probity, ſhould ſerve as the baſis to the operations of government. "Oſons le dire", ſays he, "la corruption et les maux de la ſociété, les vices et les crimes des hommes étant toujours

jours l'effet de l'exemple, la conſidération néceſſaire à l'adminiſtration, le reſpect dû à l'autorité, dépendent particulièrement du choix des organes chargés de tranſmettre leurs déciſions; car ne nous abuſons point ſur la nature des réſiſtances, elles ſont preſque toujours dans les volontés et non dans les choſes. Eh! quels moyens ſeraient plus puiſſans que l'exemple pour perſuader, pour convaincre, pour ſubjuguer les volontés?"

The author's principles are intended to be applicable to the nature of all governments; and, though we cannot always ſubſcribe to his opinions on finance, commerce, the marine, the colonies, &c. it is incumbent on us to allow, that he ſpeaks like a man to whom theſe important matters are familiar. *Ibid.*

ART. 51. *Vies et œuvres des peintres les plus célèbres de toutes les écoles, recueil claſſique, contenant l'œuvre complète des peintres du premier rang, et leurs portraits; les principales productions des artiſtes de 2e et 3e claſſe; un abrégé de la Vie des peintres grecs, et un choix des plus belles peintures antiques, réduit et gravé au trait, d'après les eſtampes de la bibliothèque nationale, et des plus riches collections particuliè es; publié par* C. P. Landon. *Tome Ier*; one vol. in fol. pr. 25 fr. Paris.

The volume which we here notice contains the life and complete works of *Dominico Zampieri*, called *il Dominichino*. Sixty-two plates exhibit copies of almoſt all the productions of this celebrated painter: thoſe which the editor could not immediately get engraved will be inſerted in the next volume. The whole ſeems to us to have been executed with the greateſt care. *Ibid.*

HOLLAND.

ART. 52. Hugonis Grotii, *Batavi, Parallelon rerum publicarum liber tertius: de moribus ingenioque populorum Athenienſium, Romanorum, Batavorum;—now firſt publiſhed from an original MS. and accompanied with a Dutch Tranſlation and Commentary, by* Mr. John Meerman, Lord of Dalem and Vuren; 1ſt part, Original, lxiv. and 114 pp.; Tranſl. and Com. 410; 2d part, Orig. viii. and 100 pp. Tranſl. and Comm. 524 pp.; 3d part, Origin. viii. and 98 pp.; Tranſlat. and Comm. 567 pp. in l. 8vo. Haarlem.

This work, conſiſting of 26 chapters, differs entirely from that of *Grotius*, before publiſhed under the title, *de antiquitate Reipublicæ Batavæ*, Leid. 1610, 4°. From the known characters of *Grotius* and *Meerman*, it is hardly neceſſary that we ſhould aſſure our readers that both the original Text and the Commentary contain much valuable information. In the latter are found many documents, as privileges, charters, &c. which had likewiſe not been before publiſhed.

☞ *The*

☞ *The account which we gave of the Eſſays of the Students at Calcutta, in our Twenty-ſecond Volume, p. 241, will probably have excited in our Readers a deſire to know the further proceedings of the New College. For their gratification therefore, we inſert the following particulars from the Calcutta Gazette Extraordinary.*

" COLLEGE OF FORT WILLIAM, JULY 25, 1803.

" On Tueſday, the 29th of March laſt, being the day appointed by his Excellency the Viſitor, for the Public Diſputations in the Oriental languages, the Governors, Officers, Profeſſors, and Students of the College aſſembled at nine o'clock at the new Government Houſe. At a little before ten his Excellency, the Viſitor, accompanied by the Honourable Chief Juſtice, the Members of the Supreme Council, the Members of the Council of the College, and the Officers of his Excellency's Suite, entered the ſouthern room on the marble floor, and took his ſeat at the weſt end of the room. In front of his Excellency ſeats were placed for the Profeſſors, and for ſuch Students as were to maintain the Diſputations, or to receive prizes and honorary rewards. As ſoon as his Excellency had taken his ſeat, the Diſputations commenced in the following order:

" *Diſputation in the Perſian Language.*

Poſition—" The natives of India under the Britiſh Government, enjoy a greater degree of tranquillity, ſecurity, and happineſs than under any former Government."—Defended by Mr. R. Jenkins, Bombay. Chief Opponent, T. Hamilton, Madras. Second Opponent, J. Wauchope.—Moderator, Lieutenant J. Baillie, Profeſſor.

" *Diſputation in the Hindooſtanee Language.*

Poſition—" The Suicide of Hindoo Widows by burning themſelves with the bodies of their deceaſed Huſbands, is a practice repugnant to the natural feelings, and inconſiſtent with moral duty."—Defended by Mr. W. Chaplin, Madras. Chief Opponent, R. T. Goodwin, Bombay. Second Opponent, R. C. Roſs, Madras.—Moderator, John Gilchriſt, Eſq. Profeſſor.

" *Diſputation in the Bengalee Language.*

Poſition—" The Diſtribution of Hindoos into Caſts, retards their progreſs in improvement."—Defended by Mr. J. Hunter. Chief Opponent, W. B. Martin. Second Opponent, W. Morton.—Moderator, W. C. Blaquiere, Eſq.

" Declamations in the Arabic language were pronounced by Mr. R. Jenkins and Mr. E. Wood.

" At the concluſion of the Diſputations in the Perſian, Hindooſtanee, and Bengalee languages, an appropriate ſpeech in the language of the Diſputation was made by the reſpective Moderators.

" At the concluſion of the Declamations in the Arabic language, Lieutenant Baillie, the Profeſſor of Arabic, delivered a ſpeech in that language.

" When the Diſputations and the Arabic Declamations and Speeches were concluded, his Excellency ſignified to the Officers of the

the College his directions that the prizes and honorary rewards ſhould be diſtributed in his preſence on the enſuing day. His Excellency alſo notified his intention to confer the Degree of Honor eſtabliſhed by the Statutes on ſeveral Students, whom he had directed the Council of the College to preſent to him for that purpoſe.

" On Wedneſday, the 30th March, his Excellency, the Viſitor, entered the room about half paſt eleven o'clock, accompanied by the Honourable the Chief Juſtice, the Members of the Supreme Council, the Members of the Council of the College, and the Officers of his Excellency's ſuite. As ſoon as the Viſitor had taken his ſeat, the Vice Provoſt proceeded to preſent to his Excellency thoſe Students who were entitled under Statute VIII. to receive Degrees of Honor, and whoſe preſentation had been previouſly directed by his Excellency. The Vice Provoſt publicly read the certificate granted by the Council of the College to each Student reſpectively, ſpecifying the high proficiency which he had made in the Oriental languages, and alſo the regularity of his conduct during his reſidence at College. When the certificate had been read, his Excellency, the Viſitor, preſented to each Student the honorary diploma, inſcribed on vellum, in the Oriental character; purporting that the Committee of Public Examination having declared that the Student had made ſuch proficiency in certain of the Oriental languages as entitled him to a Degree of Honor in the ſame, his Excellency was pleaſed to confer the ſaid Degree, in conformity to the Statute.

" The Students now leaving College, on whom his Excellency was pleaſed to confer a Degree of Honor on this occaſion were, Mr. William Butterworth Bayley, of the Eſtabliſhment of Bengal; Mr. Richard Jenkins, of the Eſtabliſhment of Bombay; Mr. William Byam Martin, of the Eſtabliſhment of Bengal; Mr. Terrick Hamilton, of the Eſtabliſhment of Fort St. George; Mr. William Chaplin, of the Eſtabliſhment of Fort St. George; Mr. Edward Wood, of the Eſtabliſhment of Fort St. George; and Mr. Richard Thomas Goodwin, of the Eſtabliſhment of Bombay.

" At the ſame time a Degree of Honor was conferred on the following Students of laſt year: Mr. Jonathan Henry Lovett, of the Eſtabliſhment of Bombay; and Mr. Charles Lloyd, of the Eſtabliſhment of Bengal.

" After the Degrees of Honor had been conferred, the prizes, medals, and honorary rewards adjudged at the late Public Examination were diſtributed by the Provoſt, in preſence of the Viſitor, to the following Students: Meſſrs. Jenkins, Martin, Chaplin, Hamilton, Wood, Goodwin, Hunter, Wauchope, Roſs, Morton, Romer, Gowan, Newnham, Sprott, Bourchier, Sparrow, Elliott, Cole, Puller, Walker, Plowden, and Turnbull.

" The particular prizes adjudged to each, will be found in the annexed reports.

" After the prizes and honorary rewards had been diſtributed, his Excellency, the Viſitor, was pleaſed to deliver the following ſpeech:—

" Gentlemen

"Gentlemen of the College of Fort William,

"From the foundation of this College to the preſent time, the ſtate of political affairs has not permitted me to diſcharge the grateful duty of preſiding at your Public Exerciſes. My attention, however, has not been withdrawn from the progreſs, intereſts, and conduct of this Inſtitution. The principles on which this Inſtitution is founded, the ſpirit which it is deſigned to diffuſe, and the purpoſes which it is calculated to accompliſh, muſt enhance the importance of its ſucceſs, in proportion to the exigency of every public criſis, and to the progreſſive magnitude, power, and glory of this Empire.

"In the difficulties and dangers of ſucceſſive wars, in the moſt critical juncture of arduous negociations, in the ſettlement of conquered and ceded Provinces, in the time of returning peace, attended by the extenſion of our trade, by the augmentation of our revenue, and by the reſtoration of public credit, I have contemplated this Inſtitution with conſcious ſatisfaction and with confident hope. Obſerving your auſpicious progreſs under the ſalutary operations of the ſtatutes and rules of the College, I have anticipated the ſtability of all our acquiſitions, and the ſecurity and improvement of every advantage which we poſſeſs.

"From this ſource, the ſervice may now derive an abundant and regular ſupply of public officers, duly qualified to become the ſucceſsful inſtruments of adminiſtering this government in all its extenſive and complicated branches; of promoting its energy in war; of cultivating and enlarging its reſources in peace; of maintaining in honor and reſpect its external relations with the Native Powers; and of eſtabliſhing (under a juſt and benignant ſyſtem of internal adminiſtration) the proſperity of our finances and commerce, on the ſolid foundations of the affluence, happineſs, and confidence of a contented and grateful people.

"Theſe were the original purpoſes of this foundation, which was deſtined to aid and animate the efforts of diligence and natural genius, contending with the defects of exiſting eſtabliſhments; to remove every obſtacle to the progreſs of the public ſervants in attaining the qualifications requiſite for their reſpective ſtations; to enlarge and to facilitate the means of acquiring uſeful knowledge; and to ſecure by ſyſtematic education, fixed regulation, and efficient diſcipline, that attention to a due courſe of ſtudy, which had hitherto depended on individual diſpoſition, or accidental advantage.

"The neceſſity of providing ſuch a ſyſtem of education was not diminiſhed by the numerous inſtances exiſting in the Company's ſervice of eminent Oriental learning, and of high qualification for public duty. A wiſe and provident government will not reſt the public ſecurity for the due adminiſtration of affairs, on the merits of any number or deſcription of its public officers at any period of time. It is the duty of government to endeavour to perpetuate the proſperity of the State by an uniform ſyſtem of public Inſtitution; and by permanent and eſtabliſhed law, to tranſmit to future times whatever benefits can be derived from preſent examples of wiſdom, virtue, and learning. The ſuppoſition of an univerſal deficiency in that knowledge which this College is calculated to extend, has never

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conſtituted a fundamental principle of the Inſtitution. Far from reſting on ſuch foundations, this Inſtitution could not have endured for an hour, it could not have commenced, without the active aid of learning, talents, and virtues, furniſhed from the boſom of this ſervice.

" The origin of this College, its preſent proſperity, and its beneficial effects, are to be aſcribed in a great degree to the aſſiſtance which I have derived from thoſe reſpectable characters in the higher branches, and in various departments of the ſervice, who by contributing their zealous exertions to promote the ſucceſs of the Inſtitution, have endeavoured to extend the benefit of their uſeful acquiſitions and of their ſalutary example, and to continue in the public ſervice a ſucceſſion of merit ſimilar to that which has diſtinguiſhed their conduct in their reſpective ſtations.

" With theſe ſentiments, during my abſence from the Preſidency, it was highly ſatisfactory to me, that my authority in this College ſhould have been repreſented by a gentleman, who is peculiarly qualified to appreciate the advantages of the Inſtitution, and to accelerate its ſucceſs; and whoſe eminent character and honorable progreſs in the ſervice, furniſh at once the moſt perfect example which can be propoſed for your imitation, and the moſt powerful incitement which can be offered to your ambition.

" The report which I received from Mr. Barlow, of the progreſs of the Inſtitution, during the firſt year of its operation, ſatisfied me, that many of the Students had been conſiderably diſtinguiſhed, not only by proficiency in the Oriental Languages and Literature, but by a laudable obſervance of the Statutes and Rules of the College; that the Officers, Profeſſors, and Teachers, had manifeſted an uniform zeal and attention in the diſcharge of their reſpective duties; that the Public Examinations had been conducted with great knowledge and ability, and had proved highly creditable to the general character of the Students; while the Diſputations in the Perſian, Bengalee, and Hindooſtanee Languages, had afforded an extraordinary example of the progreſs of the Students, who had maintained public arguments in thoſe languages on the 6th of February, 1802.

" The reſult of the Examination holden in January laſt, at the concluſion of the fourth term of the year 1802, and the Public Diſputations which have been maintained in my preſence, have afforded me the cordial ſatisfaction of witneſſing the progreſſive improvement of the Students in every branch of Oriental Language and Literature, in which Lectures have been opened. I am happy to obſerve, that in the Perſian, Hindooſtanee, and Arabic Claſſes, the comparative proficiency at the laſt Examination exceeds that which appeared on the 6th of February, 1802. In the Bengalee Language, a conſiderable proficiency has been manifeſted. In the courſe of the laſt year a commencement has been made in the ſtudy of the Tamul and Shanſcrit Languages, and the great improvement of the Students in the Arabic Language, has been rendered particularly conſpicuous by the Declamations in that language, holden for the firſt time on this occaſion.

" The

" The Degrees of Honor which I have conferred this day on Mr. William Butterworth Bayley, Mr. Richard Jenkins, Mr. William Byam Martin, Mr. Terrick Hamilton, Mr. William Chaplin, Mr. Edward Wood, Mr. Richard Thomas Goodwin, Mr. Jonathan Henry Lovett, and Mr. Charles Lloyd, ſufficiently indicate, that the proficiency which has been made in Oriental Literature, has been intimately connected with other liberal attainments, and has been united to a correct obſervance of the Statutes and Rules of the College.

" Conſiderable force and animation have been derived to the principles of the Inſtitution, from the honorable emulation which has exiſted between the Students of the different Eſtabliſhments aſſembled at Fort William.

" I have experienced ſincere pleaſure in witneſſing the examples of merit which have appeared among the Students from Fort St. George and Bombay, as well as among thoſe of this Eſtabliſhment. Not only the Students of this Eſtabliſhment, but thoſe of Fort St. George and Bombay, have furniſhed numerous inſtances of extenſive knowledge and uſeful talents, of the moſt laudable induſtry, and of the pureſt principles of integrity and honor, acquired, formed, or confirmed under this Inſtitution. I entertain a confident hope, that their future courſe in the public ſervice, will juſtify my preſent approbation, and will confirm the happy promiſes of their education. The conduct of the gentlemen now departing for Fort St. George and Bombay merits my moſt cordial commendation. They will communicate to their reſpective Preſidencies, the full benefit of thoſe uſeful and honorable qualifications which muſt for ever render their names reſpectable in this Settlement, and muſt inſpire this ſervice with a peculiar intereſt in their future progreſs and ſucceſs.

" It has been a principal object of my attention to conſolidate the intereſts and reſources of the three Preſidencies; to promote in each of them a common ſpirit of attachment to their mutual proſperity and honor; to aſſimilate their principles, views, and ſyſtems of government; and to unite the co-operation of their reſpective powers in the common cauſe, by ſuch means as might facilitate the adminiſtration of this extenſive Empire in the hands of the Supreme Government. May thoſe gentlemen now departing for the ſubordinate Preſidencies, accompanied by the applauſe and affections of this Society, remember with reverence and attachment, the ſource, whence they have derived the firſt principles of inſtruction in the duties of that ſervice, which they are qualified to adorn!

" My moſt ſincere acknowledgments are offered to the learned gentlemen, who have aſſiſted at the Examinations, and who have diſcharged the duty of Profeſſors and Teachers in the ſeveral Departments.

" Their knowledge, talents, and ſkill, can be equalled only by the indefatigable zeal, induſtry, and happy ſucceſs with which they have promoted the objects of this Inſtitution. The aſſiduity and learning of theſe gentlemen, have produced many able and uſeful works in Oriental Languages and Literature, which have been publiſhed ſince the commencement of the Inſtitution, and which have accelerated its beneficial effects. Continuations of theſe works are now in a ſtate of

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conſiderable progreſs; and many additional works of a ſimilar deſcription are actually prepared for publication. The Profeſſors and Teachers of the Perſian, Arabic, Hindooſtanee, Bengalee, Shanſcrit, and Tamul Languages, are now diligently employed in compoſing Grammars and Dictionaries, and in preparing tranſlations and compilations for the uſe of the Students in their reſpective Departments. The operation of theſe uſeful labours, will not be confined to the limits of this Inſtitution, or of this Empire. Such works tend to promote the general diffuſion of Oriental literature and knowledge in every quarter of the globe, by facilitating the means of acceſs to the elementary ſtudy of the principal languages of the Eaſt. The exertions of the Profeſſors have received conſiderable aid from the numerous body of learned natives attached to the Inſtitution; and the labours of thoſe learned perſons have alſo contributed to increaſe the general ſtock of Oriental knowledge.

"Reviewing all theſe circumſtances, and conſidering the induſtry and ability manifeſted by the Profeſſors and Teachers; the ſucceſsful advancement which has already been effected in the general extenſion of the moſt uſeful, practical, and neceſſary branches of Oriental learning; the progreſſive improvement manifeſted by the Students in every claſs of their preſcribed ſtudies; the frequent inſtances atteſted by the public certificates, of laudable and exemplary attention to the diſcipline, ſtatutes, and rules of the College; and the ſupply of highly qualified public officers, which the ſervice has actually received from this Inſtitution, added to the number of thoſe, who proceed on this day to apply the attainments acquired in this College to the benefit of the Company and of the Nation: It is my duty to declare in the moſt public and ſolemn manner that this Inſtitution has anſwered my moſt ſanguine hopes and expectations; that its beneficial operation has juſtified the principles of its original foundation; and that the adminiſtration and diſcipline of the College have been conducted with honor and credit to the character and ſpirit of the Inſtitution, and with great advantage to the public ſervice."

"His Excellency then returned to his apartments attended by his ſuite. In the evening a grand dinner was given to the Officers and Students of the College by his Excellency, at the Government Houſe; at which were preſent the Honourable the Chief Juſtice, the Members of the Supreme Council, and all the principal Civil and Military Officers at the Preſidency."

This account is followed by the particular report of the Public Examinations, in which 53 Students of the PERSIAN Language are named; 60 of the HINDOOSTANEE, 15 of the ARABIC, 12 of the BENGALEE, 3 of the TAMUL, and 2 of the SHANSCRIT. There is alſo an account of Engliſh Exerciſes. This view of a new, but highly important and honorable Eſtabliſhment, muſt be very gratifying to the generality of Engliſh readers.

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

J. M—d will ſee that we have conſidered his little book in the light in which he repreſents it; and conſequently have, as far as lies in our power, counteracted the impreſſion of which he complains.

Ton d'apameibomenos cannot poſſibly wiſh us to be more zealous in the cauſe he recommends than we are already. It is part of our original compact with the public; from no tittle of which have we ever ſwerved for a moment.

LITERARY INTELLIGENCE.

The Rev. Mr. Partridge, of Boſton, is preparing a volume of Sermons, altered and abridged from ſome of the beſt French preachers; which promiſes to give the beauties, without the faults, of their pulpit eloquence.

The *Rev. T. Harwood*, who publiſhed on the Grecian Antiquities, &c. is now employed on an *Hiſtory of Lichfield*, which will extend to two volumes in octavo.

Mr. Boſcawen is preparing a new edition of his tranſlation of *Horace*, with the original, and many notes, to be printed in a convenient ſmall ſize.

The preparations of *Mr. W. Gifford*, for his edition of *Maſſinger*, are in a conſiderable ſtate of forwardneſs.

The firſt part of *Mr. Patteſon's Claſſical Atlas* will be publiſhed in a few days.

The *Poetical Regiſter* for 1803, is nearly ready for publication.

Dr. Hales is preparing for publication a ſecond part of *Methodiſm Inſpected.*

ERRATA.

Vol. xxiii. p. 101, l. 32, for *Mendels John* r. *Mendelſohn.*
——— ibid. l. 35, for *ſuor* r. *ſuoi.*
——— ibid. l. 36, for *facultatam* r. *facultatum.*
——— p. 103, l. 8 from the bottom, for *Sejuti* r. *Sojuti.*